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"Snow falls—hath fallen—all the land is white.
Pure snow clings frozen to labyrinths of trees;
They in a narrow lane aloft unite;
Winter hath clothed with a pure foliage these,
Pitying them, bereft of Spring's delight."

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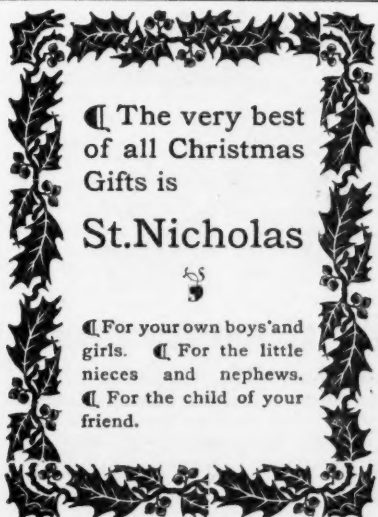
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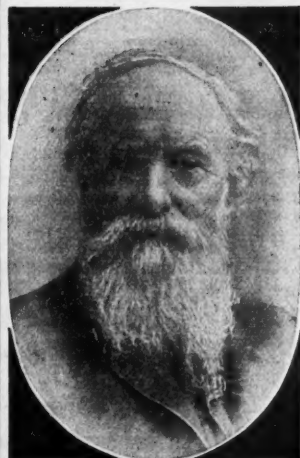
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The latest phase of the work of this association sprang up among the superintendents themselves. They hold a monthly meeting at a down-town restaurant immediately after business hours in the early evening, when they gather around the tables, an inexpensive supper being served and topics of most vital interest to their work being discussed, usually by one of their own number. At one meeting Mr. S. S. Rogers of the *Daily News* opened the discussion on How to Run a Sunday School. At another time, advantage was taken of Dr. Sanders's presence in the city when he gave an address on The Superintendent's Study of the Bible. Such an organization is fruitful in practical results and every city should have one. MCM.

Comment on the Inter-Church Conference

The word *evangelical* does not happen to appear in its plan of federation. This does not mean that the churches so far adopting it are not all what are often called evangelical; but it does mean that the purpose of the union is not hostile, but rather tolerant, and even friendly, to all not yet in this federation. Its purpose is first inclusive of those who were asked to come together to see if they could unite; it was not exclusive. Many other denominations will doubtless yet be brought into this union.—*The Independent*.

There are no words more dear to Unitarians than "divine," "divinity," "divineness," as descriptive of the spiritual nature of man which was revealed in the spiritual life of Jesus Christ, and which is the beauty of holiness in all Christlike souls. Jesus is reported to have said, "The Lord our God is one Lord." Unitarians do refuse to believe that Jesus is, in any sense, that one Lord, but that he was divine they claim. If the word "deity" had been put in, the bar would have been effectual. "Saviour" is an innocent word which has no bitter meanings, unless by interpretation it is made to cover the doctrine of vicarious atonement.—*Christian Register*.

The diapason note of this conference, from first to last, has been the supremacy of Jesus Christ, our divine Lord and Saviour, and the full chords of brotherly love have swelled above all differences of creed and polity, in the one glad anthem of praise to him who hath loved us and given himself for us. And mingling with this united song has been the note of longing for the salvation of sinful men and the promotion of the kingdom of God on earth.—*Examiner*.

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THE CONGREGATIONALIST

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2 December 1905

and Christian World

Volume XC
Number 48

Event and Comment

(Next Week)

Holiday Book Number

What the Other Half Reads, by Isaac Ogden Rankin.

Successful Young Editors, by George Perry Morris.

The Influence of the Nature Movement upon Religious Belief, by Rev. Herbert K. Job, author of Wild Wings, etc.

Reading Shakespeare with Children, by a mother.

Classified reviews of the autumn's output of books on art and travel, of fiction, poetry or biography, especially suitable for the holiday season.

REVELATIONS OF "GRAFT" in connection with university, college and preparatory school athletics, especially football, are too common to be sensational now.

The recent tragedy at Kenyon College shows what fraternity initiations may lead to. The fistic duel at Annapolis now being thoroughly investigated indicates what the definition of "honor" there is, and also at West Point, if we are not misinformed. Indeed, the tragedy at the Naval Academy in which Cadet Branch lost his life not only indicts the ethic of the cadets but that of the academy officials, for this affair is only one of many which have transgressed the plain rules of the institution, yet have been sanctioned by the authorities. In consequence it is the institution as well as Cadet Merriwether that is on trial. We trust that as soon as the court now sitting brings in its verdict Secretary of the Navy Bonaparte will take hold of the matter with vigor. Very much of the caste code of the professional warrior here and in Europe seems outworn and barbaric in the eyes of contemporary men. It should be possible to train our navy's and army's leaders without practices which run counter to the best ethic of the time.

TESTIMONY given last week by Mr. Thomas C. Platt, one of New York State's representatives in the Federal Senate, relative to his reliance on money received from the large insurance companies of New York City for his needs as a partisan "boss," has confirmed the public's former low estimate of his real character. It puts beyond question of doubt the charge brought by civic reformers in the Empire State that corruption at Albany is due to dishonesty in New York, and that legislation at the state capital is a matter of barter, inasmuch as Mr. Platt admits that for money received from these companies—and he has had tribute paid him by scores of others—he has been expected to protect and has protected their

interests. No one is unsophisticated enough to believe that if a "boss" of the other party similarly powerful had been on the witness stand he would have told a different story. The evil is not one differentiating parties; it permeates them all just so far as and wherever the "boss" system prevails. Coming so soon after Mr. Depew's disgrace, Mr. Platt's revelation of outward senility and inward treason to society has stirred in some New Yorkers' hearts and minds a passionate desire for representation in the United States Senate worthy of such a state.

THE CALL issued by the "reform" mayors of Ohio for a conference to be attended by eminent municipal reformers from without the state, and the banquet soon to be given by the City Club of New York to leaders in the municipal reform throughout the country, are welcome signs of a spirit of getting together among men who need the encouragement which fellowship always gives and the wisdom which comparison of views usually affords. The movement in which they are leading is fast becoming national, is shattering old party alignments so far as they have to do with municipal government, and is drawing into it the best personalities of our cities from the student, artisan—and to a lesser extent—the business classes of our complex society. Centered just now on reform of the great cities where our democracy has failed most conspicuously, the ideals and the passion of this movement sooner or later will rout the "gangs" which infest our state capitals, and the coalition between party leaders and predatory wealth which has its stronghold in the Senate at Washington. What Folk has done at Missouri's state capital can be done at Albany; what has been done in Philadelphia within a twelvemonth is about to be done at Harrisburg, unless reports from the seat of strife are misleading. Governor Pennypacker has seen a great light; Senator Penrose now believes in reform; it is doubtful whether the statue to Mr. Quay will ever arise to disgrace the State Capitol; and all over the state the revolt against tyranny is on.

THE REUNION of Baptists and Free Baptists seems likely to be brought about in the near future. The doctrinal differences which once divided these denominations have disappeared. This fact was affirmed in a resolution passed by appointed representatives of both bodies at a meeting last week in the First Free Baptist Church, Brooklyn,

N. Y. Twelve delegates were present from the Baptist missionary societies, and twelve from the Free Baptists. Dr. Nathan E. Wood, president of Newton Theological Institution, presided. The coming together of these two denominations would mean, of course, the disappearance of close communion, that is, of the exclusion by Baptists from participation with them in the Lord's Supper of those who do not belong to a regular Baptist church. This idea, which never was heartily supported by English Baptists, has been for some time gradually vanishing out of American Baptist churches. It is significant that Free Baptists were also considering union with Congregationalists, and that committees of these two bodies held a meeting last week in New York. As Baptists and Congregationalists have been for some years contemplating union with Free Baptists, without any show of opposition, it does not seem impracticable that the two denominations willing to welcome the same body into their fellowship should themselves come together in fraternal union. They have the same polity. The only thing that separates them is questions about baptism; and the new generation which has come into the churches cannot remember the controversies of a past age concerning its form and meaning.

ONLY THREE STATES WEST of the Mississippi River, according to the last census, made so great a percentage of gain of population from 1890 to 1900 as Massachusetts. This growth has not been of the Puritan stock. It has been mainly through immigration from foreign countries. This condition applies to all New England. *Zion's Herald*, basing its exhortation on the fact that the soil of our Puritan Americanism has become thoroughly foreignized, admonishes Methodist missionary societies that they must support New England with more generous appropriations, or its conferences will have to organize a society to secure the direction of an equitable portion of the money contributed by New England to the needs of its own field. The facts as stated are that fifty four per cent. of the population of this section were foreign in 1900 and that ninety-one and a half per cent. of the increase of the last decade were foreigners. *Zion's Herald* says that Methodist churches of New England last year gave \$118,000 to the official benevolences and that the missionary society returned to them \$17,305. What is true of New England Methodism applies of course as strongly to our Congregational churches. Their problem of caring for

their own field is far different from what it was a quarter of a century ago. They are compelled for self-preservation to expend a larger proportion of their gifts to missions in their own home missionary field.

WORK IS CRAVED by those who don't have it, while those who do have it strive to get rid of it wholly or in part. Thus it is a perpetual problem. In England the number of the unemployed is so great that they besiege the doors of the Prime Minister for work and march by thousands through the streets of London to create sympathy, while Parliament is unsuccessfully devising means for relief of the millions from idleness, and General Booth is planning for their emigration to lands where work is at a premium. In our country, on the other hand, far more effort is being expended on getting people relieved from work. The child labor committee reports that two million persons under sixteen years of age are working for wages, and the committee calls for co-operation in plans to make their parents support them. Labor organizations are constantly engaged in efforts to prohibit men from working more than eight hours in a day. Great corporations are declaring that persons over forty-five are too old for their work. Foreigners are prohibited from coming to this country under contract to work, and Chinese from coming to work at all. Negroes in the Northern States are barred out of most kinds of employment, and those in which they have found work are gradually being closed to them. It is said that not a single hotel in New York City now employs colored waiters. If the present tendency continues, the period of man's toil in this country will by and by be restricted by legislatures to a few hours of the day for a few years of adult life, and confined by popular sentiment to those of the native-born white race. But then, the swing of the pendulum is limited by laws which legislatures cannot make nor popular sentiment annul. Mrs. Browning's counsel still holds good:

Get leave to work
In this world—'tis the best you get at all.
... Get work, get work.
Be sure 'tis better than what you work to get.

JUDGES of the police courts are as human as other men, and many problems must perplex them besides those of strict application of law to offenders. For example, a man is found guilty of drunkenness, and abuse of his family. To send him to jail is to deprive his wife and children of support. To turn him loose is perhaps to endanger their lives. Judge Pollard of St. Louis has a plan which seems to solve this problem in some cases. A teamster was before him the other day charged with intoxication and frightening his family. The judge offered him a choice of two months in the workhouse or of signing a pledge for a year. He chose the latter alternative. The judge then imposed on him a fine of \$25, suspended it during good behavior, and instructed him to report on certain dates after work hours, to the judge's house, bringing his wife with him. If he keeps sober for a year, he will be free.

If he is found drinking the suspended sentence will be enforced. For two and a half years this judge has been requiring men charged with drunkenness, who are not confirmed drunkards, thus to sign the pledge, having several such cases every week. Very few have broken it. After a year of sobriety, many of them choose to let liquor permanently alone. Judge Pollard says: "I would rather make my court a tribunal of reformation than of punishment. I want to do the best for the defendant and the best for the city." Few men have greater opportunities to help the weak and restore happiness to distressed homes than judges of the police courts.

THE VICTORY won by Moderate men in the Zemstvo Congress at Moscow last week will strengthen Count Witte's hands as he proceeds with constructive reform. To be sure, the majority of the Moderates over the Radicals was not large, and the formal indorsement given to Count Witte and his program is conditioned upon certain somewhat drastic steps being taken before the douma meets. Nevertheless, the congress has met and acted without dissolution or very bitter strife between its parties; and the outlook for evolution rather than revolution is brighter. It is sincerely to be hoped that Count Witte will not be forced to grant extension of the suffrage now beyond prudent limits. Evidence accumulates that the grewsome massacres of Jews were prompted and the mobs armed by the aid of those supporters of the ancient régime who wished the Czar to be frightened into a reactionary policy; but the policy has failed, and has led anew to the execration of the civilized world on Russia, and to the accumulation of greater resources in funds and arms for the revolutionary Jewish party or bund. American Jews of the standing of Mr. Jacob H. Schiff are openly contributing to arm the Jews in Russia since local authority cannot or will not afford protection. Nearly a million dollars has been sent from this country to Russia within a month, chiefly from Jewish contributors; but now that appeals for co-operation are being made by Jewish leaders to Christian clergymen and congregations this sum will be swelled much. Out of this awful tragedy is to come a reformation of the Orthodox Greek Church under its new procurator general, a reform in the direction of greater human brotherhood and kinder treatment of Jews; while in this country there will be a better understanding between Christians and Jews as the result of common sympathy and joint participation in service of fellowmen.

THE SULTAN having formally declined to accede to the demand of the Powers for adequate foreign supervision of the financial or taxation side of Macedonian administration, and having coupled this refusal with a threat that action of the Powers might lead to Moslem attack on Christian subjects throughout the empire, the Powers, nevertheless, proceeded to act. The international fleet set sail from the Piræus, Athens, Nov. 25, and is now off Mytilene, awaiting further orders dependent on the outcome of

negotiations. Apparently the fleet's action has had some effect at Constantinople, for there are signs now of a retreat by the Porte. Popular feeling in Constantinople is indifferent to the issue. If massacre and religious war follow, it will be incited from above. Austria and Russia, in behalf of the Powers, have warned Bulgaria, Servia and Greece, that they are not to use whatever may follow from this joint effort of the Powers to relieve Macedonia as a pretext for an outbreak of any anti-Turkish policy they may cherish. Our State Department reports that the pressure by the Powers on Turkey coincides with and possibly accounts for a decided spirit of concession by the Porte on matters at issue between the United States and Turkey.

The Net Results of the Inter-Church Federation Conference

What is the real outcome of the extended sessions in New York City of more than 500 representatives of twenty-eight of the leading Protestant denominations in this country? Was the assemblage worth the \$18,000 which it cost? Is it likely to have any large and definite effect upon those most concerned with it and upon Christendom generally? These questions, more easily asked than answered, are being asked on every side by an age impatient with theories, and eager for tangible results.

The actual situation will be clarified if we remember that this was not a conference on unity but on federation. None of the denominations represented at New York, not even the weakest numerically and financially, took its place in the gathering with any thought of surrendering its own denominational traditions and principles. Not a lip came from the platform indicating that any one was weary enough of the divisions in Protestantism to lead him to embark in an enterprise intended to reduce greatly the number of sects, and perhaps in time to build the foundation of a far more comprehensive Christian organization. The twofold object of the conference was to emphasize the degree of fellowship already existing among Christians of different denominations and to plan for more effective co-operation in days to come.

This being its purpose, the conference may be judged measurably successful. There was too much reiteration of the measure of agreement already existing, and too little definite planning for larger effectiveness in common labor. If some of the addresses, admirable as they were, but no more suited to this gathering than to a dozen others in the course of the year, had been omitted and the time given to the consideration of practical measures, the conference would have taken on point and definiteness which it seemed to many to lack as it went on day after day. If the results of first-hand investigation of actual conditions in a variety of fields East, West, North and South had been given, if a dozen alert home missionary superintendents had participated in a frank forum, if more time had been allowed for consideration of the platform and the relating of the work of federation on a national scale to its various local embodiments, the conference would

have been more instructive and no less inspiring.

However, a basis for the related activities of the denominations was worked out, which is in the main commendable. When it goes into effect three years from this month, provided meantime the various denominations concerned shall have acted favorably through their national assemblages, there will be a Federal Council of about 550 members proportioned in numbers to the size of each denomination, though even the smallest is entitled to four. This Federal Council resembles our National Congregational Council. It has no authority over the constituent bodies and is limited to the expression of its counsel and to recommending courses of action in matters of common concernment to the churches.

A wide range of activity is proposed ranging, as Bishop Foss said, from unevangelical philanthropic work to the highest spiritual effectiveness. Just how the combined influence of churches will be brought to bear remains to be seen. Presumably the expression of opinion will be one avenue of approach to the public mind, and this first conference put forth certain recommendations which may be supposed to represent the consensus of Christian opinion as focused in Carnegie Hall. But it is in the field of action that the federation movement must justify itself, and we hope that in many a local community the reflex influence of this great gathering will be felt, and we look to the local federations already existing and to those which shall spring up for the carrying out of ideas constantly advocated and applauded at New York. The relation of each local federation to the national body is to differ widely from that of the local councils in Great Britain to the national organization known as the Free Church Council. There the latter body is composed of direct representatives of the former, but the New York conference influenced by the urgent speech of Dr. Ward, who argued that the Federal Council should be federated from the top and not from the bottom, has decided upon official representation of various denominations instead of a combination of local councils that may differ widely in their local constituents. It will be interesting to note whether the American plan will result in as strong and influential an organization as the English.

On this point came the only notable clash in the conference. It grew out of the desire of the Rhode Island Federation, expressed through its president, to open the way for admittance of bodies like the Unitarians not now included in the proposed Federal Council but represented in both the Rhode Island and Massachusetts Federation. The temper of the conference was decidedly adverse to leaving a loophole for the Unitarians, and so the federation starts on an implicit evangelical basis though there is nothing on its preamble which many Unitarians would not accept, even with the insertion of the adjective divine before "Lord and Saviour." We are glad the question was raised on the floor of the house as to the possible exclusion of bodies not now in fellowship with the conference. As a matter of fact, the most effective local federations do include Uni-

tarians and Universalists, and the words of President Faunce at a session previous to the business session are well worth recording in this connection. "Those who are sure of Christ ought to be patient with those who are feeling their way toward him." On the other hand, no one who sat through the sessions and discerned the fidelity with which speakers and audiences alike guarded the person of the Lord Jesus Christ could expect a federation to be now consummated which should include Unitarians. The passing of time and the dissemination of knowledge as to what Unitarians actually believe and how they behave, may bring about a larger inclusiveness. Bishop Vincent's words in the closing address are to be noted. "I hope," he said, "that in time federation will not exclude any one who serves the God revealed by Jesus no matter what his doctrinal views are."

It was fortunate for the Episcopalians that the conference was not summoned to promote unity but federation, for they would soon have discovered that the overwhelming sentiment in the churches would not brook any assumption of superior churchliness on the part of any one body. Yet who ever heard the gentle Bishop Whitaker recite the progress made in the Episcopal Church in the direction of fellowship with other "organized Christian bodies," could but be touched by his desire to bring his fellow-Churchmen to recognize Christian character and service outside their own ranks. Indeed, such Episcopalians as he, though the General Convention in Boston last October turned a deaf ear to the suggestion of participation in the New York conference, have saved the day for their denomination by seeking representation not as official delegates from their Church, but through a committee of their standing Commission on Christian unity. This committee of nine, and the noble addresses of representative Churchmen like Bishops McVicar, Greer and Doane, made the Episcopalian contribution to the gathering vital and valuable. And we think that other Episcopalians who saw massed in Carnegie Hall men representing the preponderating Protestant Christian life of this country, will have a new respect for those associations of Christians which they have hitherto termed Christian bodies, but which in time they may be willing to consider churches of Jesus Christ.

As a demonstration of existing unity, as promoting mutual acquaintance, as the starting point of a movement which if wisely and vigorously carried out may increase the vitality and power of Protestant forces in this country, this conference on federation will stand as one of the great meetings of the first decade of the twentieth century.

Principal Fairbairn of Mansfield College has just been telling how when the time came, after his British educational life, when he felt that journalism must be his career and the Christian ministry given up because of his loss of faith, the way opened for him to study at a German university where he gained new faith and "learned that God is necessary to man and man to God, and that Christ was the highest humanity and divinity combined." Credit this to German universities which are a favorite target of denunciation by the ultra orthodox.

Athletics and Ethics

An epidemic of dishonor is threatening athletics in our educational institutions. This has been amply shown in recent magazine articles, containing specific charges which have not been refuted. It is strikingly confirmed in the recent confession of a collegiate runner, holding several world's records, to the effect that all his life as an amateur had been a lie. This subtle miasma of dishonor is spreading, first of all, because of the practice of paying promising candidates for teams, in cash or its equivalent, for enrolling as students and helping to win victories. It is neither wrong nor disgraceful to play ball for a salary; it is both when the man who so plays and the men with whom he plays and the college for which he plays all unite in lying about it. In spite of the well known amateur code forbidding any man so classified from receiving money or its equivalent for his skill, or exercising it under an assumed name, these practices are prevalent in some of our colleges; and even where athletic committees make a show of prohibition, they as committees sometimes seem to be the only ones able to remain ignorant of frequent violations of their rules. It is a grave question whether we are not thus drifting rapidly to the point where the average professing Christian in college thinks it perfectly right thus to lie if only victories can come out of the lie.

Another avenue for the diffusion of dishonor is found in the character of the rules and resulting usages of football as developed in our colleges in recent years. "Rugby" football it is called; yet one who watched a few days ago in the Harvard Stadium the genuine English Rugby, played by two teams from Nova Scotia, saw little in common between it and our game except the ball and the goal posts. Instead of being clad in armor like knights of old, these players wore respectable clothing, suitable to vigorous exercise. No staff of physicians and surgeons hovered on the side lines or held frequent clinics on the field, and yet the contest was sufficiently strenuous and exciting to satisfy any one, with every fine point visible to every spectator.

Our American football has become handball. In spite of public clamor for some running or kicking, these features seldom appear except in an emergency. The regulation thing is a preconcerted attack, signaled by cipher code to every member of the invading team, so that four or five men move like a battering ram upon a single unsuspecting opponent; a process which is repeated again and again upon any man who shows signs of weakness, until he is pounded to helplessness and carried from the field. These things, be it remembered, are the rules which encourage the crippling of a dangerous opponent, both legally and illegally; and are themselves responsible for a large share of the ethical objections now felt, irrespective of the frequent violations of these rules.

That the game has become deeply tainted with the immorality of brutality is admitted even by its leading exponents; but will they do more than admit it? President Eliot has repeatedly condemned the present defects of the game, as has the head coach of his university; yet

when a different style of game is shown, where the rules make unpenalized brutality impossible, and insure sustained spectacular interest, the Harvard athletic leaders promptly condemn it as unsuited to American colleges.

Last year the committee on rules, a select and autocratic body, apparently responsible to no one but themselves, joined lustily in the cry for reform and did nothing. There is reason to fear a repetition of such inactivity. Whatever physicians may conclude as to the physical aspects of the game, it is time for parents and teachers and pastors and all interested in training our youth away from falsehood and graft and dishonor to insist in united and clear tones that ethics shall without delay have a more vital connection with athletics.

As we go to press the gratifying news comes that the University of Pennsylvania athletic officials have issued a call for a representative council of men in authority to consider the situation, and bring about reform.

British Political Reconstruction

Apparently before and certainly immediately after the new year opens the British electorate will be called upon to vote. Recent sharp division of opinion and intention between Mr. Balfour—the nominal Conservative party leader—and Mr. Chamberlain, its most aggressive personality and the man who has created the specific issue on which the election will turn, has brought matters to a head. It is now merely a matter of tactics as to how and when Parliament will dissolve and the poll be taken.

It is not a creditable record which the Balfour Ministry has made, except in its foreign policy. Domestic affairs have not been bettered by the opportunist tactics of the philosopher-statesman to whom Lord Salisbury turned over power in state and party. Nor can he turn to the people now for their verdict on his course as a responsible party leader and national guide without being aware, however conscious he may be in his own heart of rectitude and devotion to the right, that in the minds of a very considerable number of his former personal friends and party associates he has lost moral prestige and much of his former repute as a man. Few are the men or journals in his own party now on which he can rely for hearty defense of his tactics or his motives, and against him among the people at large runs a strong current of dislike and distrust, which, to a man formerly so highly honored and with whom family traditions of honor have been so regnant, must be a keen disappointment and mortification.

The Liberal party, when it comes to power, as it is admitted it will, naturally will turn to Sir Henry Campbell Bannerman for leadership. He is not a great man by any manner of means, but a "safe" one, whose loyalty to his party during its long period of banishment and whose fighting power in the House of Commons justify the choice of him as leader now. It had been supposed that when the Liberals returned to power Lord Rosebery would be found co-operating with Sir Henry Campbell Bannerman, but their utterances within a week, on

the subject of Irish Home Rule, have been so unlike that this seems to have been an unwarranted assumption.

It will be unfortunate if the Liberals divide on this old and to a degree outworn issue, when so many newer issues more vital to British welfare are clamoring for settlement. It will be unfortunate, also, if in the settlement of the party's policy and the choice of cabinet members undue weight is placed upon the opinions or persons of the old Whig faction. The party's only hope lies in winning the younger generation, and the elements of the population which in Continental Europe are fast going over to Socialism—and will go in Great Britain, if the Liberal party is controlled by Liberals of mid-nineteenth century type and tradition.

In Brief

Kansas joins Oregon as a state with a United States senator who has been tried and found guilty of lack of honor and honesty.

Governor Hoch of Kansas says that Kansas "is the rich, juicy meat in the national sandwich." Governor Hoch omitted reference to the Radical mustard.

It is significant of growing amity between Protestants and Roman Catholics in Germany that at the recent Colonial Congress in Berlin, prelates of the two bodies met on a common platform to discuss problems of Christian missions as they are related to imperial expansion in Africa.

Testimony now being given in a suit in Philadelphia shows very clearly how the Drug Trust of the country uses its monopolistic power to make the public pay extortionate prices for medicines, and how retail dealers in drugs who venture to challenge its power are clubbed into subjection.

A stern but by no means impossible task confronts the Congregationalists of this country in the necessity of helping the Home Missionary Society to pay its debts to waiting missionaries and its other obligations. As you read Mr. Shelton's earnest words on another page don't miss the personal application.

While the ferment of municipal ownership is at work transforming our local political campaigns, London's County Council goes ahead with plans for a municipal lighting plant to cost \$40,000,000. It is argued that Englishmen are so much better morally than Americans that they can do this with safety. If they are, why?

Dr. Watson's second reminiscent article which we publish this week is one of the frankest statements that an older minister has ever given his younger brethren. He is a pretty stern critic of his own temper and practices. We don't believe your Liverpool parishioners would agree with your self-depreciation, Dr. Watson.

Detroit has a man who believes in Satan enough to erect a monument to him. Mark Twain's suggestion as to a monument to Adam has been seen and gone one better. The monument has to be guarded by the police in the interest of the owner. There is no law in this country against idolatry, but no statute for its protection.

The sense of proportion which Worcester's deceased philanthropist showed by leaving \$3,000,000 to a local art museum and \$5,000 to the American Unitarian Association can hardly be commended to other Unitarian laymen. We are glad to see greater emphasis on the æsthetic in New England, and Worcester is a city that needs it; but religion is greater than art, and duty than beauty.

Charities, commenting on the recent Massachusetts State Conference of Charities, says of the program that it was exceptionally successful "except for the fact that, as usual, the papers were too many and too long, though good, and the time for discussion too scanty and too late." So was the program of the Inter-Church Federation in New York. So is many a religious or philanthropic gathering.

We may not pride ourselves unduly on our obedience to Christ's command to give his gospel to all the nations so long as it remains true of any body of Christians, as was said to an assembly of the Episcopal Church in Chicago recently, that if each layman in it would give to missions as much as the average man spends on the daily papers, the Board of Missions would have three times as large an income as it is now asking for.

The Roman Catholic Church in the United States having recently organized a Church Extension Society, or, as we describe it, a Church Building Society, it is interesting to know that the first money to enter its treasury was from a newsboy on a train near Port Huron, Mich., who gave \$1, and said that he wished it were fifty times as much. The Canadian dollar bill which he gave is now framed and hangs in the office of the president.

The article, *Why I Subscribe for and Read The Congregationalist*, by a city physician of large practice, is, as he intimates, the testimony of his experience; and it was written because of his conviction that many men like himself suffer a serious loss in not taking and reading the paper. We commend the article to the attention of those who think they are too busy to keep informed concerning the life and work of the church to which they belong.

We are in danger, it would seem, of becoming a nation of thieves. Hotels and restaurants tell of continued, progressive thievery on the part of patrons who take belongings as "souvenirs." The British fleet with Prince Louis of Battenberg on board has just sailed for the high seas thankful to have saved its guns, so thoroughly has it been looted of its portable furnishings by the crowds of Americans who accepted hospitality only to pillage.

Much emphasis is laid on the growth of liberality and toleration as making co-operation among Christian denominations easy. But when you try to think what are the differences of belief which divide them, you see how difficult it is to recall them. Many of those once held to be impassable barriers have dropped out of Christian thinking. The impulse to keep on separate ways may remain, but few persons can account for it satisfactorily on doctrinal lines.

Germany provides religious education in her state schools, but its value may be illustrated by a recent petition, signed by 273 of the 316 teachers of the schools of Bremen, asking to be relieved from giving religious instruction, saying that they regarded religion as at variance with the ideas of the modern world. There are conditions in which the churches would better provide for religious training of children than try to make it the work of the public school.

Marked changes in social structure and ecclesiastical life, together with larger conceptions of what the ministry of Christ may mean, are forcing readjustments of polity and procedure. Prof. F. A. Christie of the Meadville Theological Seminary argues forcibly in the *Christian Register* for a new rule and method governing ordination and installation of Unitarian clergymen. He would have men ordained before they are called to any particular congregation.

Was the old individualistic conception of salvation ever more clearly enunciated than by the woman whom Miss Loane tells about

in her book, *The Queen's Poor*, to whom she said:

"You tell me that your mother was good to you, and that you loved her; you tell me that you are 'saved,' and she was not. What happiness, then, can there be for you in heaven?"

"O, nurse, when I'm in heaven I shall be so purr-fected I shan't care where she is!"

Why is black regarded as the appropriate color for a minister's clothes? Not because it is the color of mourning garb, but because Martin Luther set that fashion. When in 1524 he discarded the monk's dress the Electors of Saxony sent him some black cloth, which was at that time the fashionable color at Court, and he had his garments made of it. His pupils thought it proper to follow the custom of their teacher. It might be a good thing now for some one to give a prominent minister a suit of some more cheerful color, at any rate for summer wear.

A church which has no absent members reported in the Year-Book sends out a list of over one hundred, with request for information concerning them, saying that the clerk of the church knows nothing of them or their whereabouts. This suggests that in figuring up the amounts which might be given to our benevolent societies if each member of the denomination would give a definite sum, a considerable discount from reported resident membership should be made. All these one hundred names count as resident members of one church, but their residences are unknown.

Attention is called to the fact that when Salmon P. Chase was Secretary of the Treasury Jay Cooke, the Philadelphia banker, purchased Erie railway stock in Chase's name, though without his knowledge, and three weeks later sent Chase a check for \$4,200, his profits on a transaction of which he knew nothing. Mr. Chase returned the check to Mr. Cooke with these words, "In order to be able to render the most efficient service to our country, it is essential for me to be right as well as seem right, and to seem right as well be right." Contrast that with Mr. Depew's ethics.

"When a man devotes all his time to a business, it is perfectly proper for him to take all the commissions he can get." So testifies Vice-Pres. G. E. Tarbell of the Equitable Assurance Society. The testimony given before the Insurance Investigating committee shows that many of the officers of insurance companies could and did get a great deal more money for themselves than the policy holders supposed they were getting. Mr. Tarbell's statement being accepted as the common view of officers of big corporations, it is plain that those whose money they handle should see that they have careful and constant supervision.

Scrutiny of the papers read and the debate at the recent Baptist Congress on the subject, *The Source of Authority in Religion*, shows how prevalent now is the individualistic and subjective point of view of Sabatier, a point of view notably set forth in its extreme form by Dr. A. H. Bradford in his latest book, *The Inner Light*. The themes discussed at this congress in addition to the one named were: *The Ethical Value of the Old Testament*, *The Place of Ordinances in Religion*, *How Far Should Religion Be Taught in State Schools*, *The Duty of the State to Defective and Dependent Classes*, and *The Christian Life the Normal Life*.

A volume of sayings of Mohammed recently published contains many things to which Christians would respond with hearty amen. Here are some specimens:

No man is a true believer unless he desireth for his brother that which he desireth for himself.

Those who earn an honest living are the beloved of God.

Humility and courtesy are acts of piety.

All God's creatures are his family; and he is most beloved of God who trieth to do most good to God's creatures.

The most excellent Jihad (Holy War) is that for the conquest of self.

Trust in God but tie your camel.

Future relations of Church and social settlements are alluded to in an interesting editorial summary, in the *Boston Transcript*, of the bibliography of social settlements just put forth by the University of Chicago and edited by Mrs. Caroline W. Montgomery. It is said that "it is possible to feel that with the increased activities of the school on the one hand and the Church on the other in taking over the educational and social functions now so strongly fostered by the settlement" the settlement's worth will have been proved, and "it will gradually merge its activities as the culture and learning of the more fortunate flow into channels that feed all." The writer however sagely remarks that the settlement movement is yet in its first stages and "its permanence can hardly be conjectured only twenty years after its first appearance as an organized force."

The ministers of Portland, Me., evidently believe in the sentiment once expressed by a Quaker friend to the father of the late Mr. William E. Dodge. The two having bewailed the lethargic condition of the churches, and agreed upon the necessity for more prayer and consecration, the Quaker dropped his voice and said earnestly, "Friend Dodge, suppose thee and I make a beginning." On Sunday, Nov. 19, when the spirit of Christian unity was in the atmosphere of American churches, an interesting manifestation of it occurred in Portland. All the evangelical ministers of the city exchanged pulpits, care being taken that each should preach in the church of some other denomination than his own. Seven denominations were included in the arrangement, and the results were encouraging. Christian Unity was the theme of all the sermons, and Christian fellowship the spirit that pervaded all services.

Boston University is not to part with Professor Mitchell after all. The bishops of the Methodist Church who have the final say as to professors in the theological seminaries of that Church may deem him an unsafe interpreter of the Old Testament, but the trustees of the university, of which the school of theology is only a department, have just honored him by reappointing him instructor in the Semitic languages in the graduate department, which position he has held for a number of years in connection with his regular chair. The appointment is for the rest of the school year, with half pay until June, 1906, and with leave of absence until then. We understand that this disposition of the matter gratifies Professor Mitchell himself, because it gives him an opportunity for much-needed rest. It also leaves the way clear for what may prove the basis of a permanent arrangement which shall happily adjust the issue from the point of view of all concerned.

Personalia

Prof. W. W. Campbell of the Lick Observatory, California, is quoted as believing that the seven other planets are inhabited.

Sir Charles Wilson, who has done important service for forty years in connection with exploration work in Palestine, died in England, Oct. 25, aged sixty-nine.

Rev. Dr. Washington Gladden's next book will be called *The New Idolatry*, and will have to do with the ethics of wealth-making, wealth-taking and wealth-worshipping.

Mrs. Julia Ward Howe thinks that in reaction from over-strict family discipline in past

generations we have gone too far in the rebound toward laxity and anarchy in the family.

Archbishop Ryan of Philadelphia sent to the local fund a handsome check for Russian Jews' succor, and several of the leading Roman Catholic prelates of Germany are reported as active in the same form of human fraternity.

Rev. Dr. George W. Phillips, who is soon to end his pastorate of the First Congregational Church, Rutland, Vt., has had there an influential and fruitful ministry of twenty years, and his resignation brings regret to the whole community. We hope and expect that a good many years of usefulness are still before him.

W. Robertson Nicoll thinks that English Nonconformists of the early nineteenth century, though much fewer in numbers, were more feared by the Conservative party than are the Nonconformists of today, which fact, he thinks, is disquieting, since it reflects on the moral passion and patriotism of the Dissenters.

James Speyer, a trustee of Columbia University, has given \$50,000 to found a chair of American history and institutions in the University of Berlin, Germany, to be named after Theodore Roosevelt, and have as its first incumbent, Prof. J. W. Burgess, professor of political science and constitutional law in Columbia University.

The *South African Congregational Messenger* speaks in the highest terms of praise of the work done for Congregational extension in South Africa by Rev. Alexander Francis, formerly of St. Petersburg, Russia, where in the British and American Church and as an agent for the British Bible Society he did such admirable work.

Rev. Dr. George F. Pentecost is conducting evangelistic services in England, Scotland and Wales. He began in Cardiff Nov. 12 and will give Bible lectures in the afternoons and preach evenings in several of the principal cities, being engaged till next April, concluding with a series of services in the East London Tabernacle.

Bishop J. W. Hamilton of the Methodist Episcopal Church startled a Washington audience, including other bishops of the Church recently by his statement that the typical American of the future is to "be born of the amalgamation of all the races that now inhabit this continent—the highest as well as the lowest, the most honored as well as the most despised."

Dr. W. J. Dawson was so much pleased with the city of Taunton, Mass., and with the unanimity and cordiality of his welcome by the people during his recent revival meetings, that he has purchased a house there and will bring his family thither to reside in the spring. The city is gratified over this desirable addition to its population. Dr. Dawson's son is a student in Union Seminary, New York.

The death of Rev. Thomas Champness, the English Methodist minister who has done so much of late years for the evangelization of the villages of his own country, has called forth widespread expressions of grief. One of the most notable indications of the esteem in which he was held was the fact that, although he was never President of the Conference or filled any other connectional office, no less than ninety brother ministers attended his funeral in the out-of-the-way town of Lutterworth. In a letter to the *Methodist Times*, one of these ministers relates an incident which goes far to explain this. Three years ago, he says, when he entered upon the difficult work of the Kent Mission, he found awaiting him the following postal card:

My Dear Friend: One of my little vagaries is the habit of writing to some of the brethren who are on the move, just to wish them God-speed. You will have new anxieties in the new sphere, but our Master is equal to the

strain, if we are not. The manna falls wherever the pillar guides. Do not try to bear His burden, and remember that He has iron shoes, if the road needs it. With love, T. C.

The Last Days of the Inter-Church Conference

On Monday and Tuesday of last week, the closing days, the balcony and gallery of Carnegie Hall remained empty, but the floor of the house was full at every session. Monday morning, through the adjournment of the regular ministers' meetings, found an expectant audience of various experts, to listen to the supreme business of the conference, viz., the plan of federation. Though the discussion occupied two hours, it was seen from the beginning that unanimity would characterize the final vote.

Following the discussion addresses were made on What Practical Results may be Expected from This Conference? Dr. Bradford, one of the speakers, declined to prophesy, warning the brethren against too easy an optimism, and suggesting that it may be twenty years before the actual workings of the Federal Council's plan will be found effective in all local federations.

The afternoon session drew a fair audience to hear about A United Church and Evangelization. Dr. Chapman, fresh from the New Jersey evangelistic campaign, received a warm welcome. Dr. Hillis was frequently applauded as he analyzed the reasons for non-church-going and the failure of the churches to adapt their work to new conditions.

On Monday night the subject was A United Church and the National Life, the speakers being Judge Grosscup of Chicago, Justice Brewer of Washington and Dean Rogers of Yale. The one outburst of enthusiasm during the whole conference came after Justice Brewer's statement that he would have voted for Mr. Jerome no matter what ticket his name was upon.

Tuesday, the last day, found almost all the delegates still in attendance. The conference authorized the sending of a strong letter to every church in each denomination represented, containing not only the plan of federation, but the names of the committee on correspondence that shaped the letter, together with the names and addresses of the officers and all delegates. The executive committee of the original National Federation of Churches and Christian Workers is to be asked to assist the officers of the conference till the first Federal Council meets, in appealing to the churches of the country, and in raising the necessary funds.

The business committee was deluged with resolutions on every conceivable subject, those on temperance, for instance, numbering about fifteen. These were boiled down till the committee were able to present a series of five important declarations concerning The Family, The Social Order, Temperance, Education, and International Affairs. The preamble to the series referred to the fact that the conference was in a process of "self-discovery," and hence the reluctance to deal with too many matters. Every delegation was asked to appoint one of its members to serve with other appointees as a nominating committee to arrange for delegates to the first Federal Council according to the method of the various bodies, so as to insure a full representation in 1908.

On the topic A United Church and Christian Progress Dr. S. P. Cadman spoke on Ecclesiastical Fraternity, Dr. J. Ross Stevenson on Missionary Activity, and Pres. Charles C. Hall on World Conquest. Dr. Hall's address had many of the elements of Dr. Forsyth's great address at the International Council, Tremont Temple, in 1899, and made a deep impression.

The topic for the closing session was The Kingdom of God the Transcendent Aim of a

United Church. Bishop Hendrix spoke on the Ideal State, Bishop Greer on the Ideal Church, and then came several addresses by Dr. Samuel B. Capen, Lieut.-Gov. M. Linn Bruce, Hon. H. Kirke Porter and Rev. Dr. W. H. Roberts, who laid down three propositions defining the attitude of the conference and the proposed Federal Council. It has and desires no antagonism whatsoever against any who bear the name of Christ. It is in full sympathy with all creeds and races working for the moral uplift of all mankind. The chief work of this organization is to bring salvation from sin to every creature through Christ our divine Saviour.

A resolution was adopted urging on all authorities leave of absence from public school on one afternoon per week to give such scholars as desire it, the opportunity of securing religious instruction in their own churches, and urging the churches to seek the same object.

The final items of business were attended to and then the great audience sang, "Blest be the tie that binds," after which Dr. Roberts introduced Bishop John H. Vincent to make the closing address. The Bishop received the Chautauqua salute, and made one of the noblest utterances during the conference. It contained this significant statement:

I hope that in time, federation will not exclude any one who serves the God revealed by Jesus, no matter what his doctrinal views are concerning Jesus.

The hymn, "The church's one foundation," was then sung, and prayer and benediction offered by Rev. Dr. J. Addison Henry of Philadelphia, former moderator of the Presbyterian Assembly. The prayer was remarkably fitting and closed with a combination of Heb. 12: 1-3 with Ps. 90: 12-17.

In these closing moments there seemed a pervasive atmosphere of subdued joy and reverent satisfaction. A great purpose had been worthily achieved through the aid of the Holy Spirit.

The reception at the Waldorf Astoria was fully attended and splendidly managed. Lieutenant-Governor Bruce presided, and made another weighty address.

As to the basis of federation, years of education lie before the churches. If it is significant that four such leaders as Justice Brewer, Bishop Greer, Bishop Vincent and Dr. Mackay declared their hope for a broader condition of entrance into the council, it is still more significant and potent that thirty divisions of Protestant Christianity have now actually begun the work of getting together within the next three years. SYDNEY.

In and Around Boston

Medford Ministers Move for Civic Reform

The Medford Ministers' Association, made up of the pastors of all our denominational churches, at its monthly friendly meeting invited three laymen from each church to meet with the ministers. Having thus come together the ministers appealed to the laymen in behalf of reform in city government, and urged the organization of a Citizenship Club which should be at first educational, but later take active part at the polls to secure upright and efficient men for office. A committee of fifteen, six ministers and nine laymen, has been formed to perfect this organization. This is the first time that any definite political movement has been inaugurated by the united ministers of Medford. Having started the movement they will continue in it simply as citizens not as a professional group or association of ministers.

Dr. Gordon on Jesus and His Environment

Dr. Gordon proposes to use the weekly church prayer and conference meetings during this fall and winter for informal talks on the Gospel of Mark as it sets forth the life and teachings of Jesus, especially as these are seen in the light of their Palestinian set-

ting. Thus he will use informally and illuminatingly the results of his visit to the Holy Land last year, formal treatment of the same being reserved for the Lenten course next spring. Dr. Gordon feels that there is need of re-emphasizing the historic and verifiable facts concerning the Master as his life was lived out among men, and for his purposes in this course prefers the record of Mark. The chapel has overflowed with hearers at the first two talks.

Prof. J. F. Genung at the Old South Church

Professor Genung of Amherst College has reopened at the Old South Church his adult Bible class, which proved so popular last winter. His subject this year is The Life Indeed, being a study of immortality as revealed in Scripture history. His printed program is elaborately worked out, with suggestive sub-topics which pique the interest. At the opening session the classroom was crowded to its utmost capacity, and the hearers followed with close attention the singularly lucid and fascinating exposition of the manner in which the world has until within recent years regarded the life beyond.

Young Men's Congregational Club

Eleven new members joined this club at its last meeting and as many more were proposed. The club is fast approaching its maximum limit (150) of membership. The speakers at the meeting last week were Secretary Sanders of the Sunday School and Publishing Society, and Rev. Dr. A. Z. Conrad of Park Street Church. Secretary Sanders graphically described altering economic and population conditions in the far West with the consequent need of aggressive work in home missions, and urged more federation between our Congregational home missionary agencies, increased denominational consciousness, and marked emphasis on the principle of fellowship. Dr. Sanders gripped the young men from the start; he showed power of graphic narration and sound generalization, and a disposition to create sentiment in favor of much needed denominational reforms, all of which augurs well for the society he is to serve and the denomination which it in turn serves. Dr. Conrad described the movements in British and American ecclesiastical life which are significant of better days for the Church at large. His point of view was modern and his statement of his opinions effective.

The Evangel in Sharon

The Sharon church, Rev. A. J. Dyer, pastor, has closed a series of evangelistic services under the plan of the evangelistic committee of the General Association, with Dr. A. F. Pierce of Brockton as leader. Three afternoon and four evening meetings were held, with increasing interest and attendance. A fine spiritual atmosphere prevailed and a score of people, mostly young, were helped to a first or to a fuller expression of the determination to lead a Christian life. Dr. Pierce's sermons are strong, earnest, convincing. His spirit and method are adapted to win, arousing the least possible opposition or friction. No undesirable incentives or spurs to decision are used, each person being left to his own initiative.

The Congregational Club

Fellowship was in the air at the meeting Monday night, and not only in the air, but embodied on the platform and in the tone of the speeches. Dr. Asher Anderson reported the Federation Conference in New York, and a number of men representing various local Christian interests, and the new comers in the pastorates, were heard with pleasure. The list included: Mr. S. M. Sayford, secretary Evangelistic Association of New England; Rev. F. B. Richards, Phillips Church; Rev. F. W. Hamilton, First M. E. Church; Rev. S. McComb, Emmanuel (Episcopal) Church; Rev. F. H. Rowley, First Baptist Church; Rev. A. Z. Conrad, Park Street Church.

What Might Have Been*

A Retrospect of Thirty Years of Pastoral Work

By JOHN WATSON, D. D. (IAN MACLAREN), LIVERPOOL.

Author of the Bonnie Brier Bush Stories, The Mind of the Master, etc.

While I have tried to be a faithful pastor, and while I do not think that I have altogether failed, it is laid upon me to confess that I have never really loved pastoral work, and that means that there has been wanting one of the infallible signs of a minister's calling. For one thing, my father taught me the love of books and although this has been balanced by the love of the country, yet it remains that at any time I would rather have been in my study than visiting from house to house. People do not know how great is the attraction of the study, and how irksome it is to leave it. Hundreds of ministers throughout the land would touch the height of happiness if they were told that in future their duty would be to preach twice on Sunday and even to add a sermon in the winter time on Wednesday, and otherwise to live among their books. People complain that their minister does not visit, and their complaints are doubled when it happens that the congregation is small. They imagine that he is lazy or indifferent, but they do not realize that the real reason is that he happens to be a student rather than a pastor, one who is more familiar and more at home with dead writers than with living folk.

THE VALUE OF THE SHEPHERDING INSTINCT

There has been another reason why I have not been fitted for pastoral work, and one fancies it may apply to other men. It is not inhumanity but it is rather undiluted humanity. I have loved people, but rather as my fellow-creatures than as my sheep; I have had an interest in them, but it has rather been friendly than pastoral. There is a difference which has never been sufficiently recognized between the attitude of a friend and the attitude of a pastor, and one may even go the length of saying that one who has a sincere and continual joy in human life in all its ways, also in dogs and horses and every living thing, may be less fitted for the ministry than one who stands apart. The outlook of Shakespeare upon humanity and the outlook of a priest are different because they have different standpoints. The humanist is observant but he is also tolerant; he is kind-hearted but he is also easy-going. He is affected by the tears of things, and also loves the comedy of life; he is quite willing to share as a comrade the joy and sorrow of his fellows, but he does not study them for a purpose or feel a responsibility about them; he has not the instinct of an overseer, and shrinks from oversight as a wanton intrusion upon other men's affairs.

The priest may be indifferent to the play of life and detached from its movements; he may be a hard person and unattractive, and yet he may have the pastoral gift and carry himself with pastoral authority. The pastor has with-

drawn his interest from the wide drama of life and has concentrated it upon the spiritual concerns of a few people. Their labors, their ambitions, their foibles, their love, he cares nothing about unless they affect the religious life, and this present life he treats as a passing and empty show. What he concerns himself about is their souls apart from their bodies and their minds and their friends and their occupations. Whether they are converted, whether they are being sanctified, whether they are teaching in Sunday schools, whether they have family worship. They are not to the real pastor human neighbors with whom he has pleasant intercourse in the pilgrimage of life, both in its tears and in its laughter, and whose very dog he includes in his acquaintance. They are immortal beings, temporarily embodied in the flesh and temporarily resident in this world, but beings for whom he is responsible before the judgment seat and in the eternal world.

Men are born with this pastoral cast of mind, other men are born with a purely human cast. The former are marked out for the ministry, and the second to be laymen. We hope that the latter may do some good but it will not be by the questions he asks, nor by the gratuitous advice he gives; it will rather be by his loyalty and sympathy, by his good nature and friendliness. Some of us have not been priests with a cure of souls, we have rather been ordained laymen among a circle of friends. But is that the full idea of the pastoral office in the Christian church? It is not so with Catholics; is it so with Puritans?

THE ETIQUETTE OF THE PROFESSION

When one is trying to be honest he ought to claim what is his due, and though I be a fool in boasting I will not plead guilty to having been absolutely incapable or willfully slack in my pastoral work. So far as strength and time allowed I have toiled hard in this department visiting as a rule every family once a year, and going more or less thoroughly into their circumstances, as well as attending to the sick and bereaved as occasion has arisen. So far as I know also I have never poached on the congregation of another man or done anything to take away his people. More than once I have discouraged people who desired to join our congregation and induced them to remain where they were. Ministers ought in this matter to copy more closely the etiquette of the medical profession which insists that a doctor shall not meddle with another man's practice nor criticise another man's work. For a minister to visit a family belonging to another congregation unless on the understood ground of private friendship, or in some very exceptional circumstance, is less than moral and certainly is not honorable. But here again one is thinking as a layman, for I suppose that a thorough-going pastor would say that the welfare

of some one's soul whom he could rescue from a defective creed or an unspiritual ministry is more important than a thousand professional rules.

With those bold words it is time that I were confessing wherein one minister has failed in his pastoral work. And first in the misuse of time. It is well enough to complain that there are only twenty-four hours in the day, and that one has to leave the balance of pastoral work undone because he cannot add so many hours more. But as a matter of fact most men could save say a third of their time in visitation by reducing vain conversation. It is not suggested that the minister should be as brief and businesslike as a census collector; it can do no injury that he should take an interest in the little affairs of the home. But it is not needful that he talk at length upon the weather or public questions or his own health, or the achievements of his children or his personal trials, or his pet tastes, when he has many people to see and his time is restricted. It is better to allow people to talk than to talk one's self, and one remembers with keen humiliation that he has often been so garrulous that the people who wished to say something and had been waiting to say it never got the opportunity. It is well to impress upon one's memory that if the people have to sit silent on Sundays while he preaches the minister may very well be silent in their homes while they open their minds.

THE NEED OF IMPARTIALITY IN VISITING

One also reproaches himself because he has not been impartial in his visitation, and herein the layman is apt to assert himself. Some homes are congenial, either because the people are bright with interesting news of books and art, or because they are attractive with pleasant manners and agreeable ways, or because they are good-natured, friendly and appreciative. And so the minister pays long visits in such houses and has no sense of weariness. Other families are anti-pathetic. Sometimes because they are dull—and this does not depend upon reading books, for some reading people are dreadful bores. Sometimes because they are vulgar—and this certainly does not depend on the amount of income, for people who acquire large wealth suddenly are often very trying. Sometimes they are quarrelsome—attacking the minister's views and threatening him with pains and penalties. And so he were more than human if he did not avoid such houses when he could, and when he was obliged to call if he did not take care not to linger.

The true pastor would have been on the watch against self-pleasing, and would have divided his time equally from a sense of duty. If indeed he had made any difference he would have given himself to those who did not agree with him and whom he did not like, because he would wish to bring them round to his

*Second article in an autobiographical series. The third will relate to pulpit work.

side of things or he would wish to change their ways. Here again the old distinction comes out, the layman chooses sympathetic people, and the pastor is ever engaged on missionary work. Unto the true shepherd all sheep are the same and he takes a special interest in those which are miserable and fall behind.

Were one beginning again he would also be more prompt in visitation. When a doctor is sent for he goes at once, and when an urgent message is sent to a minister it is to be hoped that he does not delay. Certainly he ought to rise instantly and leave whatsoever he is doing to answer the summons, for it may be a race between him and death, and death is a swift runner.

THE TENDENCY TO PROCRASTINATE

What a minister is apt to do when he learns that there has been ordinary bereavement or sickness is to put off the visit to a convenient season. He is busy with his sermon when the news comes, or he is reading an important book, or a friend has come to spend the evening with him, or the day is stormy. He has endless excuses, why in a case which is not imperative he should not go at once. So one day may follow another and the sick person look in vain for his coming, and the sorrowful be uncomfortable. When he does arrive he may be fluent in excuses and the people may be very charitable—congregations are really very patient and kind—but he has an uneasy sense of having come short, and he does not respect himself. It is possible also that he may come too late when an unexpected turn for the worse makes his visit to the sick unnecessary, or when the family which have been bereaved has left. The minister then is filled with vain regret, for he knows that he is without excuse. Nothing pleases people more than to find that the minister has made haste to help them in time of need and nothing gives him more satisfaction than to have done his duty promptly. He who visits quickly visits twice. Memory will never allow the minister to forget the occasion when he came too late and conscience in the afterlook will not spare him.

Whether a man have the lay or clerical tone of mind if he undertakes a duty he ought to do it, and one minister wishes that he had spoken with his people more directly about the deepest affairs of life. It has always seemed to some of us an indecency for a man to ask some stranger an abrupt and intimate question about his soul and one which the other man is entitled to resent. People with self-respect approach spiritual subjects with shyness and the minister unless he be a coarse and blatant person respects this reserve. But people are thinking about such things, and they do want help. There are occasions, and there are moods when they are simply longing to unburden their minds and would be most grateful for professional or let us say friendly help. To whom can they go more naturally than to a minister of religion, and from whom have they more right to expect sympathy? Very often they will not go to him through timidity, and even when he visits them they will be silent. Yet all the time they are hoping that the barrier may be broken and that there may be freedom of speech.

Again and again I have reproached myself because I have not invited confidences, and I have been thankful, when by an accident my people and I have spoken face to face. Very likely I did not use conventional language, and certainly I have never taken a priestly attitude. Too much perhaps have I been simply a fellow-pilgrim on life's perilous journey and a brother man in the midst of its straits. Let me confess that I have been terrified sometimes when people open sacred subjects, and I have wished this were not my profession. Not because I was unsympathetic or because I was unspiritual, but because I never could overcome the habitual reserve of the lay mind on religion. Sometimes in the end I have been amazed at my own success and have dared to think that with a different training there was even in me the making of a minister. Certainly my advice to younger men would be never to force the door of another man's soul, but when he opens it of his own accord not to hesitate about the entering.

THE MINISTER AS A RECIPIENT OF CONFIDENCES

One thing I have learned and it has kept me from criticising the Roman confessional with the high spirit of many Protestant writers. There are certain situations where a man or woman must confide in some person to obtain advice or sympathy, or simply to unload the soul, and there is no one to whom it is more becoming they should turn than a sincere and honorable minister of Christ. For one thing he knows more of life if he has been a receptive person than even a lawyer or a doctor, and he is bound by every sacred consideration to absolute secrecy. During the course of his life he has become the depository of many hidden sorrows and family tragedies. He has been with people through many a cruel trial of which the world knows nothing and has suffered with them in ways even his nearest friend does not suspect. When people have trusted me in such circumstances I have been grateful because I judged that they counted me a friend, closer than a brother, and I have stood by and shared the storm till the morning broke.

Many are my regrets for unpaid visits to people who alienated me and for tardy visits when trouble called for attention. Many also are my regrets for foolish words I have spoken in jest, and for the words which died away upon my lip and which I ought to have spoken. I reproach myself for impatience with chronic invalids, and impracticable faddists and bigoted people, and tiresome talkers. Who has not his own weaknesses and his own prejudices, and therefore he ought to be charitable. But I am thankful that so far as I know I have never deserted any fellow-creature in black distress however awful was the tragedy, and I can also claim that I have never betrayed a professional secret nor kept in my possession a compromising letter. One ought to guard the secrets of his confessional with his very life, even though he has to lie bravely to save them from base curiosity, and one ought to leave nothing behind him that would in the slightest degree affect the character of any person who trusted him.

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for Dec. 3-9)

The Springs of Christian Enthusiasm. 1 Peter 1: 1-25; John 6: 66-69.

The personal relation. Love growing in acquaintance with Christ. Fed by his confidence in us.

The lasting enthusiasms grow out of personal relations. The collector grows weary of his books or pictures, his jewels or his china. He cannot permanently satisfy his soul with these things any more than the sensualist can with his delights. We grow weary of possessions as we grow weary of sensations. It is the paradox of humanity—the man must find his rest outside of self and can only find it in self-surrender. The wise apostle warns us that the desire of the world passeth away—too often before we have run our worldly course—and that only he that doeth the will of God can abide. No man dare promise himself an enduring enthusiasm by devotion to *somewhat*; it is only when we care supremely for *some one* that the seeds of eternity are planted and will grow.

The unifying element of Christian faith and enthusiasm is in supreme devotion to Christ. Under all names and in spite of all divergences of opinion, at this point Christian men are drawn together and stand on common ground. Here is the place of the imagination which rises beyond appearances and sees the triumph of Christ as the central and attractive figure in the true and enduring life, even though he is despised and rejected now. It is true wisdom that pierces through appearances to lay hold upon realities. And we are now so far along the ages that already the world is catching a view of this central place of Christ. If anywhere in the sphere of conduct there is a unifying name, it is the name of Christ. If anywhere there is a motive which can lead men up to heights of righteousness and love, it is the motive of loyalty to him. The first is the dawning conclusion of thinkers everywhere; the second was his own proclamation and is confirmed in the age-long experience of the Church.

We must interpret Christian enthusiasm, therefore, in terms of love to Christ. This, and this only, insures its permanence and its satisfying quality. And we must remember that normally this is a growing experience. Not all, not even the best satisfactions of the Christian life, come at the first. We grow in joy as we grow in knowledge. To live with Christ and to find him out is like sailing down a river where ever new scenes of beauty open to the view. Close acquaintance with some people is dangerous. It is disillusionment to live with them. We find them out and learn how small they are, how narrow in view, how short in temper, how petty in aim. But who ever lived with Christ and found him disappointing? Or who ever exhausted the joys and the surprises of his Heavenly Father's house?

Enthusiasm needs for its daily food reciprocal confidence. It is not enough that we trust God; we need to be assured that God trusts us. It is better, indeed, to love than to be loved, but it is best of all to have a love that gives and takes—God's loving confidence that nourishes and sustains our trust. Shall we not be enthusiastic, therefore, in remembrance of God's confidence in us? In spite of our weakness, in spite of our sins and failures, he trusts us and has committed to our care the honor of his name.

The Boer Colony in Mexico

An interesting Christian Settlement and its Bearing on the Future

By REV. JAMES D. EATON, MISSIONARY OF THE AMERICAN BOARD



Commandant Malan and a daughter of General Snyman

At two o'clock in the morning, May 31, 1902, Gen. W. D. Snyman in his hotel in New York was called to the telephone by the editor of the *Tribune*, who told him that the war in South Africa was over, and asked for his opinions and plans. The General's answer, which showed that he did not expect to return to his country, was given to the Associated Press, and appeared in the *Herald* of Mexico City. This led to a suggestion from Mexico's minister of finance, that the Boers establish a colony in this country.

Within a few months Generals Snyman and Ben Viljoen were examining lands in different regions, finally selecting an estate of some ninety thousand acres, centrally located in the northern State of Chihuahua, and only twelve miles from the Mexican Central Railroad. The huge ranch consists mainly of grazing ranges already stocked with two thousand head of cattle; but it has four thousand acres of rich bottom lands extending for fourteen miles along the Conchos River. These have been divided into fifty allotments for as many Boer families, which must be located within three years, and whose members agree to become citizens of Mexico. The property, which at present stands in General Snyman's name, was bought for the very low price of \$200,000 Mexican. Of this sum, one-fourth was advanced by the Federal Government, and three-fourths by a local bank; and the colonists have twenty-five years in which to pay for it in installments, with interest added.

Most of the colonists are expected to be found among the relatives and friends of the generals named, thus insuring greater unity of aim and efficiency in co-operation. Within a few weeks the parents and several married brothers and sisters of General Viljoen are expected to arrive. The senior Viljoen is an elder in the Reformed Dutch Church, and General Snyman was a deacon in the same denomination. They do not expect to bring with them a pastor, but desire to enter into full fellowship with us, and organize a local Congregational church.

On the estate is an unfinished chapel, built of adobe and stone, about seventy-five feet in length, with transepts. It will soon be roofed and floored, and dedicated for worship. There are also sixty families of Mexican laborers, for whom Gen. Snyman desires to establish a school; and the Governor of the State has agreed to appoint as official teacher, the one whom the former may nominate.

It is a great undertaking to transport fami-

lies almost halfway round the globe. The latest arrivals were obliged to take first the long voyage to England, then reship for New York, and finish the journey by rail. A lady from an excellent Holland family, engaged to be married to a naturalized citizen of the Transvaal, who was wounded in the late war and is now a colonist, sailed from Antwerp to Tampico on the gulf in a Danish vessel, a voyage of thirty-two days; she being the only lady on board, and unable to converse with her fellow-passengers.

Gen. Snyman's family was detained in a concentration camp for two years, and a price was set upon his head. Having been born in Cape Colony and served as a member of the local parliament he was considered to be a rebel, and would have been shot, if caught. He has a wide acquaintance in the United States, having been entertained by clubs in Boston, New York, Chicago, San Francisco and other cities. He has debated political questions with Hon. Wayne MacVeagh, before Harvard students, and addressed other student bodies as far west as Leland Stanford, Jr., University. He has dined with the President and members of the Cabinet at the White House, and last summer spent several days as a guest of the Roosevelt family at Oyster Bay. In his home here may be seen a late photograph of the President with an autographic expression of regard. There is also a white target pierced with bullets fired by the two men in friendly



General Snyman's eldest son cutting a watermelon

main irrigating ditch, which had been put in order at an expense of \$2,300, was cleaned out again; more trees than before were planted; broad fields are waving with the ripening grain; vegetable and flower gardens are yielding their products; old dwellings have been renovated, and new ones projected; and modern agricultural implements astonish those who used a primitive plow drawn by oxen.

Mexico's leading men know how to appreciate this addition to their population; and the enterprise, the industry, the unfaltering courage of these stalwart Boers will not only secure for themselves a rich material reward, but will exert an immense influence for good upon the native population.

On Oct. 1 of the present year was baptized the first child born in the colony. The mother of the baby, Johanna Snyman, studied at Wellington Seminary in South Africa. The father, Johan C. Viljoen, is a brother of Gen. Ben Viljoen and son of Wynand Viljoen, the Dutch Reformed Church elder. Another son of his who was present is named also Wynand, and this name was prefixed to the name of the child, in respect for a family custom. But the babe was named Enrique Creel Viljoen, in honor of the governor, who before he took this office obtained the loan and other privileges for the colonists. He and his wife are Roman Catholics, but offered to attend the baptismal ceremony, should it be held in our church in this city; or, in case of its occurring at the colony, sixty miles away, to send their representatives. Señor Ponce de Leon brought with him the Creels' present, a baptismal robe for the little Enrique. In the preaching service which followed, in English, the singing was led in the Dutch language, at my suggestion, by the elder Viljoen. It had an air of solemnity and even majesty, with heartiness, which was very impressive.

Johan and Johanna were married in our church here in Chihuahua a little over a year ago. Johan has on his sideboard some silver trophies that he won in athletic contests in South Africa. His brother Wynand carries a heavy gold watch and chain that he won there by riding his bicycle twenty-five miles in fifty-eight minutes.

C. Silvester Horne asserts that Emperor William II. of Germany is "a spirited and intrepid anachronism," and predicts that his turn to face a social democratic paralysis of industry and government will soon come after Russia's people's liberty is won.



Generals Viljoen and Snyman

rivalry; and a short, stout whip that was carried by the Rough Riders in Cuba, this last a present from Mrs. Roosevelt to the General's eldest son.

The hardy pioneers arrived here penniless, and have suffered from sickness induced by previous exposure in war and camp. In their very first year unprecedentedly high water swept away unharvested crops and destroyed seven hundred young fruit trees. But they have shown an unconquerable spirit. The

The Home and Its Outlook

The Brave Heart

(A PRAYER FOR MOTHERS)

BY GRACE DUFFIELD GOODWIN

Strengthen my heart, O God,
For the strain of another day
When work begins and the toilful hours
Leave never a space to pray.

Quiet my heart, O God,
Though the fever and fret increase,
To know in its deepest solitude
The springs of an inner peace.

Lighten my heart, O God,
To sing on a weary road,
That some may listen and smile beneath
The crush of the whelming load.

Strength and courage and peace,
I ask them, Lord, of Thee,
For these are the angels set to guide
O'er the way that I cannot see.

A PERPLEXED MOTHER begs that attention may be called once more to the growing expense of children's parties, and an appeal made to sensible women to use their influence against it. The wife of a college professor, alert to the signs of the times and anxious to train her boys and girls toward the widest usefulness and the most secure happiness, she has felt that their pleasure should be simple, costing the minimum of money and effort, and not tempting to rivalry or display. But she is disheartened to find, when they are invited out, that the toilets, supper, souvenirs and gifts are on a scale almost more elaborate, proportionally, than those of their elders, and she detects already traces of discontent and—worse yet—of that *ennui* which ought never to be the portion of childhood. It is hard for one to make head, alone, against a popular current. But there must surely be enough other wise mothers to form a public opinion setting in the opposite direction.

THIS was the sweet consoling word that came to a woman struggling with fresh bereavement at the Thanksgiving season. Instantly a

"I'm Thankful
for You"

well of thankfulness was
unsealed in her own heart.

All was not over then! There was still something left to live for. Some one yet leaned on her. Some one turned to her for help and strength and comfort. It set a whole nest of singing birds caroling in the very ruins of her own happiness. Does not this give us a hint how to comfort the sorrowful? "I don't want to be 'poor-deared!'" cried one whose best-beloved had been taken. "All I want on earth is just once more to hear him say, 'I need you!'" That comfort, alas, was nevermore to be hers, but time showed her a helpless worldful of people always saying it. It is the true soul-tonic. The solace of helping others is within the reach of every sufferer. Added to that is sometimes vouchsafed the reward hinted at in the beginning of this paragraph. Now and then some one will

feel a warm throb of thankfulness toward us, and say so. It pays a thousand times for the little we are able to do out of our weakness. It is a thousand times better than sitting by life's waysides and hold-

ing out pitiful hands for beggar's alms of condolence and sympathy. Nobody wants to have anybody thankful to him, but it is a high form of happiness to know that some one is thankful for us.

Children and Poetry

BY NORA ARCHIBALD SMITH

Editor with Kate Douglas Wiggin of *Golden Numbers* and *The Poby Ring*

It is at once amusing and pathetic to attend a great convention of teachers, and hear, as each pedagogue rises to present his views, how he insists and re-insists that the special subject which he treats is absolutely the most important in the whole range of education.

"Follow me!" cries A. on Monday. "Carry out my special views and I will make of every one of your children flawless human beings."

"Enroll yourself under my banner!" pleads Z. on Friday. "Waste no time on the mistaken theories of A. B. C. and all the rest of the brotherhood down to and including Y. Z. is the only true prophet; Z. has the only inspired message."

Were the school day forty-eight hours long and the school year lengthened from ten months to twenty; could we count on catching our pupils as soon as they are able to walk and keeping them until middle life, it would then and only then be possible to give a just share of attention to all the supremely valuable subjects championed by modern educators.

We know this in a measure; we see it clearly at times, but we are, each and all, so well convinced of the peculiar beauty and power of our own especial message, whatever it may be, that we can let slip no occasion to publish it. The value of poetry, however, as a means of education, is not greatly insisted upon, and he who preaches on this theme will not at least be lost in the crowd of orators.

The late Horace E. Scudder—who said many wise things on education—in an article on *The Primer and Literature* remarked, "Of all the literary forms at the service of the teacher who wishes to lead the child by natural ways into the richest pasturage, verse must be given the precedence in time at least."

Its melody, its swing, its rhymes, its brief lines, its form, as distinct from ordinary speech, all appeal to the youngest child and awaken his interest, and if we look at the matter a little more deeply we shall see that the young human being is attracted by all these things just as man was attracted in the childhood of the world, for in the history of literature, poetry invariably precedes prose. To repeat rhymes to the baby, rhymes for his fingers, rhymes for his toes, rhymes for his little snub nose, his red, buttoned up mouth, his shell-like ears, his wide, wondering eyes, is natural for every natural mother, and never yet was baby known to fail in delighted response. Nor ever yet was seen the little child who did not feel the charm of Mother Goose's melodies, the beginning of juvenile literature,

lyrics which have survived because they were fitted to survive.

So far most of us go in the training of children, but here, when a few more steps would bring us over the threshold and into the domain of real poetry—here we frequently stop, and largely because we are ignorant of what to do next. Yet the task is easy now, while later on it becomes in many cases a burden we can scarcely lift. "Once let genuine poetry possess a child," says Mr. Scudder again, "and the hardness of later life will not wholly efface its power; but let the cultivation of the love of poetry come late and it comes hard."

Why, then, says the practical parent whose eye has never rested on a line of verse since he read of the lamentable adventures of Tom, the Piper's Son—why, then, insist upon teaching poetry at all, since it seems to be a juvenile taste, outgrown like a love for hobby horses and mud pies?

Because, in the first place, to be equally practical and yet sublime, "Poetry is the real and true state of man; the proper and last ideal of souls, the free beauty they long for and the rhythmic flow of that universal play in which all life would live." This in general, and as a preface to the detailed reasons, which are all simple enough.

First, we must cultivate a love of poetry in the child because it is the smoothest, most seductive pathway to literature—to great literature, to that in which is crystallized the hopes, the fears, the loves, the struggles, the conquests, the ideals of the race. A narrow pathway, you say, which begins with, "This little pig went to market" and, "Pussy in the well!" A narrow one, indeed, we answer, but how wide is the artery that leads to the heart, out of which are the issues of life?

Second, familiarity with poetry is an invaluable aid to the use of good English, for it accustoms the child to beautiful words, beautifully set. The poet necessarily uses artistic language; that is, "words chosen for their clearness, force and beauty as vehicles for the communication of conceptions and emotions." The parrot easily acquires a forcible vocabulary, you know; if he lives in suitable surroundings, and even the canary can learn to sing America if he hears it often enough. Let the child hear and read good poetry daily as a part of education, and you shall see how his diction will gain in strength and beauty.

Third, poetry is of supreme worth in the cultivation of the imagination, and the children of this country especially need food for this faculty in the midst of all the practical tendencies of the time.

Imagination is not merely a magic carpet which transports us to a dream-world, but the mother of sympathy, the sister of reverence and the handmaid of aspiration. Only poetic thought-material allows the imagination free play, and to present it in the form of verse is to give it an especial and compelling power.

Fourth—and this point is closely allied to the preceding—give the child immortal verse to aid in the development of his spiritual nature. The tendency of thought in true poetry is toward the ideal, toward the higher reach of spiritual life. "The world's great poets," says a noted kindergarten, "throw essential truth back into its unbodied or symbolic form, so that the imagination may see it pictured forth even when the reasoning power is not strong enough to grasp it in its abstract statement." The greater part of such poetry is beyond the comprehension of the child, it is true, but let us remember that much which cannot be comprehended can yet be apprehended, and that if we assume insight in the growing human being, insight will be earlier awakened than by training. It is in reading fine poetry to the child as Wordsworth so beautifully said in *The Excursion*:

... And when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left
Deposited upon the silent shore
Of memory, images and precious thoughts
That shall not die and cannot be destroyed.

Fifth, if the child's imagination is trained and his spiritual nature developed by familiarity with the poets, so is he brought into closer kinship with the animate world by the same means. And here not only the nightingales of song are useful, but the minor poets, the robins and the swallows, play their part, and even the versifiers, which are the wrens and sparrows, help to swell the chorus.

How many an unimaginative, nest-robbing boy with a heart the size and quality of a cherry-pit, has been arrested and made to think by the commonplace lines,

If ever I see on bush or tree
Young birds in their pretty nest, etc.

How many, of all ages, have been given pause by Emerson's *Forbearance*:

Hast thou named all the birds without a gun?
Loved the wood-rose and left it on its stalk?

Prose advice on the tender care of bird and beast and insect, on the folly and futility of laying waste flowery spaces, would never have been so heeded, for there is a magic in all poetry which we feel but cannot fathom, a charm which we must follow.

Sixth—and six headings are enough for a short sermon—let us give our children poetry for the pure pleasure of it, that they may make, as Richter says, every bit of wood a flowering rod on which fancy can bud hundred leaved roses. There are rocky steeps enough in life to climb, parched deserts in plenty to pass through; let us provide in poetry a refuge where the spirit may find refreshment when it is weary unto death, such a one as Mrs. Browning tells of in *The Lost Bower*:

Softly, finely, it inwound me,
From the world it shut me in,
Like a fountain, falling round me,
Which with silver waters thin
Clips a little water-naiad, sitting smilingly
Within.

Anniversary Hymn

Thou glorious God, before whose face
The generations pass away,
As to our eyes the tender grace
And marvel of each shining day!

We thank thee for the joy sublime
Of years so radiant with thy power
That all the best of endless time
Seems granted to the fleeting hour.

We praise thee for the surer right,
The clearer message from above,
The lengthening day, the shortening night,
The wiser ministries of love.

We bless thee for the friends we miss,
Who made our peace and stilled our pain;
We trust thee on some height of bliss
To bring them close to us again.

We magnify thy holy name;
And, while in thee our hearts rejoice,
Strong be our wills through blame and shame
To do the bidding of thy voice.

—John White Chadwick, in *Later Poems*.

The Beginnings of a Home

The period of the founding of a home is the golden age of humanity. What innocent follies are then indulged in! What absurd blunders are committed! How large a part of the best memories of later life cluster round those primitive experiments! ... There is not money enough in the Bank of England to bribe me to forgetfulness of those far-off events in the morning of my domestic world.

We two children, I remember, bought the smallest cook stove and the largest turkey in the little Texas village where, on a home missionary field, we began to play at housekeeping. And when we tried to put the Brobdingnagian turkey into the Lilliputian oven, it would not go. One-half projected into the kitchen—and almost filled that, by the way, for everything was on the smallest possible scale. It is more than a quarter of a century since then, but I can still feel the emotions of amazement with which we looked into each other's eyes, and still hear the loud explosion of merry laughter with which we greeted this impossible situation.

What did we do? Why, the man of the household took his hand-saw, bisected the turkey at right angles to his breast bone, pushed him into the oven, slammed the door with a loud bang, and uttered a triumphant "There!"

Could that have happened in the parental home? And could life have been as romantic and sweet without it? No! Nothing can compensate us for the loss of those dear, delightful first experiences with the real problems of laying the foundations of a home. ... I seldom envy the millionaire his palace, but I never see a young couple begin housekeeping in a little cottage without a sigh and a regret.—Charles Frederica Goss, in *Husband, Wife and Home* (Vir Pub. Co.).

Let us remember, it needs not actual fraud or lies to make a home profane. Vulgar views of life, forgetfulness of God; purely material ambitions for the children, or unkind gossip, or querulousness and discontent, or religious "gush" and cant—these make profane homes. A child's character has as little chance in them as Esau's had beneath Rebekah's tent.—George Adam Smith.

Closet and Altar

WORLDLINESS

Quench not the Spirit; ... prove all things; hold fast that which is good; abstain from every form of evil. And the God of peace himself sanctify you wholly.

What, then, is the world, against which our Master yearns that we should be secured? It is a spirit, a temperament, an attitude of soul. It is life without high callings, life devoid of lofty ideals. It is a gaze always horizontal, never vertical. Its motto is "forward," never "upward." Its goal is success, not holiness.—J. H. Jowett.

The world is magnificent for strangers and pilgrims, but miserable for residents.—Henry Ward Beecher.

Those that make themselves drudges to the world despise their own souls. The soul should be our darling, but many make it a slave and send it to feed swine. ... Care about the world fills the soul and disquiets it. It is a great disparagement to an immortal soul to be thus wholly employed.—Matthew Henry.

God often visits us, but most of the time we are not at home.—Joseph Roux.

Must we have wealth and power,
Fame, beauty, all things ordered to our mind?
Nay, all these things leave happiness behind!
Accept the sun and shower,

And see how everywhere
Love comforts, strengthens, helps and saves
us all;

What opportunities of good befall
To make life sweet and fair.

—Celia Thaxter.

When one thinks of it, it is the unworldly people who have really helped us most.—Henry Drummond.

They used to say, "The gods have feet of wool"—and what is divine departs on feet of wool. If we could only see our own deterioration, perhaps we would cry to God about it more. But our best goes without any sound of trumpet, and we never dream how poor we have become. "Gray hairs are here and there upon us, and we know it not."—G. H. Morrison.

Let not my heart be fixed, O Lord, upon the world which is organized in denial or in carelessness of Thee, or seek that which to love is to become Thine enemy. Help me to distinguish between that which life offers of innocent occupation and pleasure and that which the true purpose of my life with Christ forbids. Fix my love upon the concerns of Thy kingdom and teach me the delight of loyalty. Let me never doubt that the place of my appointment is the place of Thy purpose for my work and training. But keep me from so narrow a range of hope and thought as earth can bound. Let not the lust of the flesh, the lust of the eyes, or the pride of life have dominion over me; but take Thy throne in my heart and rule. Use me for Thy purposes and train me in Thy using. For Thine is the kingdom and the power and the glory, forever. Amen.

For the Children

The Imprisonment of Winifred Mary

BY HANNAH G. FERNALD

"Winifred Mary is missing!" announced Sylvia, as she cast a practiced eye over her assembled dolls.

Sylvia's Uncle Joe put down his newspaper and looked at her with amused interest.

"Haden't you better call the roll?" he suggested, and Sylvia, in some anxiety, began her arrangements for this nightly ceremony. She arranged the dolls in an orderly line, and then said inquiringly, "Arabella?"

Arabella, a tall, flaxen-haired doll, arose, assisted by Sylvia, and responded in a small, high voice, "Present!"

"Belinda?"

Belinda was present also; so were Isabel, Susie and Carlotta. There was a painful silence after the calling of Winifred Mary's name; Winifred Mary was clearly absent, and so, as it later appeared, was Florabella.

"Two!" mourned Sylvia, "I don't mind so much about Florabella, but—O, Uncle Joe!" For Uncle Joe had drawn from his pocket a small, dishevelled creature. "Which is this?" he asked. "I found her under the currant bushes."

Sylvia always remembered after things were found just how she had happened to leave them in such singular places. It seemed a pity, as Uncle Joe frequently pointed out, that she never could remember before!

"That's Florabella!" she exclaimed. "I remember now! I was going to make a swing for her under the big currant bush, and then I went to feed my chickens and forgot. But what can have become of Winifred Mary! She's the smallest of all my small dolls, and the prettiest, and I've always taken such care of her!"

Uncle Joe tried to smother a laugh, and Grandmother sighed. "Sylvia, child," she said, "I don't believe you know how to take care of anything. I have heard before of children who were careless enough to lose their hats and their overshoes, but I never knew another little girl who habitually lost her own dolls!"

The next day Sylvia and Uncle Joe became a Search Party and hunted for Winifred Mary. They looked in the orchard, and the barn, and the carriage-house, and the flower-garden and beside the brook: they found a handkerchief,

two hair-ribbons and Belinda's best dress, but no trace of Winifred Mary was to be seen. A very small doll lost on a very large farm is not an easy thing to find.

Sylvia was an affectionate, if a careless mother; she searched and mourned faithfully for the missing Winifred Mary, and included her name tenderly each night in the Roll Call. Uncle Joe soon saw in the window of the village shop a small doll which, he said, looked to him so strikingly like Sylvia's missing child that he brought it home to her. At first he was inclined to insist that this was Winifred Mary, but when Sylvia pointed out that the new doll had brown hair, whereas Winifred Mary's was golden yellow, and that she was so large that not one of Winifred Mary's tiny frocks could possibly be coaxed on to her, he was forced to admit that there was only a strong family resemblance. He wished the new doll to be called Winifred Mary, so that the Roll Call might be complete, but this Sylvia steadily refused to do. "Suppose Winifred Mary should be found?" she argued.

In September, when Sylvia said good-by to Grandmother and Uncle Joe and went back to the city, Winifred Mary was still missing. "I'll send her by express, if I find her," promised Uncle Joe, but Sylvia had given up hope.

Poor Winifred Mary was almost forgotten when one cold November morning a package arrived from the farm for Sylvia.

"What can they have sent me in a round hat box?" she wondered, and she wondered still more when the box was opened and disclosed a very large cabbage!

"It must be one of Uncle Joe's jokes," said Sylvia's mother. "Untie it, dear." For the cabbage had been cut in quarters, and then tied together with red ribbon.

Sylvia untied the ribbon, the cabbage fell apart, and there, almost in its center, lay Winifred Mary!

"Why—why?"—began Sylvia, and then, as usual, she remembered. "Mother," she cried, "I put Winifred Mary down in a big cabbage—I thought it would make such a cunning house for her—and then I went back to get the other little dolls, and—and"—

"And you thought of something else to do, and forgot poor Winifred Mary," finished her mother, when she had done laughing, "and the cabbage kept right on growing, and folded its big outer leaves over her and held her snug and warm—

and how surprised Grandmother must have been when she cut open that cabbage!"

"It's like the Faithful Tin Soldier in the fish," said Sylvia solemnly, "but, O Mother—suppose they had boiled the cabbage!"

Sunset Fires

Fire in the window! flashes in the pane!
Fire on the roof-top! blazing weather-vane!
Turn about, weather-vane! put the fire out!
The sun's going down, sir, I haven't a doubt.
—Mary Mapes Dodge.

Emerson's Letter to a Child

In Mr. L. B. R. Briggs's interesting book, *Routine and Ideals*, is quoted this beautiful letter which Ralph Waldo Emerson wrote to a little girl of thirteen:

My Dear Lucia: I am afraid you think me very ungrateful for the good letters which I begged for and which are so long in coming to me, or that I am malicious and mean to make you wait as long for an answer; but, to tell you the truth, I have had so many "composition lessons" set me lately, that I am sure that no scholar of Mr. Moore's has had less spare time. Otherwise I should have written instantly; for I have an immense curiosity for Plymouth news, and have a great regard for my young correspondent.

I would gladly know what books Lucia likes to read when nobody advises her, and most of all what her thoughts are when she walks alone or sits alone. For, though I know that Lucia is the happiest of girls in having in her sister so wise and kind a guide, yet even her aid must stop when she has put the book before you: neither sister nor brother nor mother nor father can think for us: in the little private chapel of your own mind none but God and you can see the happy thoughts that follow each other, the beautiful affections that spring there, the little silent hymns that are sung there at morning and at evening. And I hope that every sun that shines, every star that rises, every wind that blows upon you will only bring you better thoughts and sweeter music.

Have you found out that Nature is always talking to you, especially when you are alone, though she has not the gift of articulate speech? Have you found out what that great gray old ocean that is always in your sight says? Listen. And what the withered leaves that shiver and chatter in the cold March wind? Only listen. The Wind is the poet of the World, and sometimes he sings very pretty summer ballads, and sometimes very terrible odes and dirges.

But if you will not tell me the little solitary thoughts that I am asking for, what Nature says to you, and what you say to Nature, at least you can tell me about your books—what you like the least and what the best, . . . the new studies, . . . the drawing and the music and the dancing—and fail not to write to your friend,
R. WALDO EMERSON.

"Don't you know mittens are very stylish this winter?"



The Literature of the Day

New books on Theology by Stevens; on Sociology by Gladden; Sermons by Bradford; Essays by Crothers, van Dyke and Mrs. Dunn; a batch of Animal Stories; Tarkington's Conquest of Canaan and other fiction

George Herbert

To most of us George Herbert is simply the most original and devout of religious poets in English. If we have any capacity of response to his peculiar note we find it haunting. It needed, therefore, a sympathetic and responsive as well as learned editor to give us something like a final edition of Herbert's poems, and this need is met in the edition which Prof. George Herbert Palmer of Harvard has prepared. There is a coincidence of sympathy as well as of name.

Professor Palmer's method with the poems is to print by way of preface to each a page of introduction and notes. To the whole he has prefixed a full, sympathetic biography and a critical introduction on style and technique in which the perfection and self-restraint as well as originality of Herbert's metrical style are properly insisted on. The biography is rich in suggestion of the historical environment and the personal qualities of the poet.

The work of Herbert as a prose writer is less well known but is in its own way well worth knowing. His picture of the country parson's life and duties is not only classic as the ideal of pastoral work and authority in the English Established Church, it is one of the most delightful pictures of a saintly life and service which the English language owns. And the letters, few as they are, bring us close to their writer and win our love and respect for him and his ideals of noble living.

The arrangement, annotation and introductions made a serious task, to which years of interested labor have been given. The work is admirably done. There are portraits and pictures of great interest and value, and the publishers have done their part with dignified good taste. The whole work may claim, in fact, to be a monumental and satisfactory final edition of the poet's work.

[The English Works of George Herbert, newly arranged and annotated and considered in relation to his life, by George Herbert Palmer. 3 vols. pp. 420, 443, 445. Houghton, Mifflin & Co. \$3.00 net.]

Dr. Bradford on The Inward Light

Dr. Bradford's new collection of sermons, to which he has given the title *The Inward Light*, represents the results of a long period during which his thoughts and beliefs have grown into their present form. The title indicates the central thought, which is developed in the sermons along different but related lines.

They express an extreme, almost an exclusive conception of divine authority as that which speaks within the spirit of a man. Religion in its central position is purely spiritual; the true light is the light of God which shines from his presence in the soul.

The first sermon is devoted to an exposition of this thought, the second, on the Immanent God, enlarges it to cover the field of God's universal work. These sermons will attract wide attention of agreement or disagreement, and their challenge and testimony will be influential in current religious thought.

[*The Inward Light*, by Amory H. Bradford, D. D. pp. 359. T. Y. Crowell & Co. \$1.20.]



Copyright, 1905, Houghton, Mifflin & Co. From *The Life and Works of George Herbert*
GEORGE HERBERT

Recent Essays

The third volume of Mr. Paul Elmer More's *Shelburne* essays is of even higher interest than its predecessors. It shows a critical grasp of character and relations in literary work which is at once enjoyable and illuminating. He finds a congenial subject in the great French critic, Sainte-Beuve. One of the most satisfying of all deals with the poems of Swinburne, to which, after long refusal to read them, Mr. More came for the express purpose of critical study. His account of the effect upon his mind of this plunge into the flowing stream of Swinburne's melody is of special interest and affords him the opportunity for helpful analysis of the poet's individual genius and accomplishment. Another delightful essay is devoted to Christina Rossetti. Browning,

Sterne and Shorthouse are the themes of other papers. Mr. More's sober, conscientious and discriminating work gives him a high place among our living American critics.

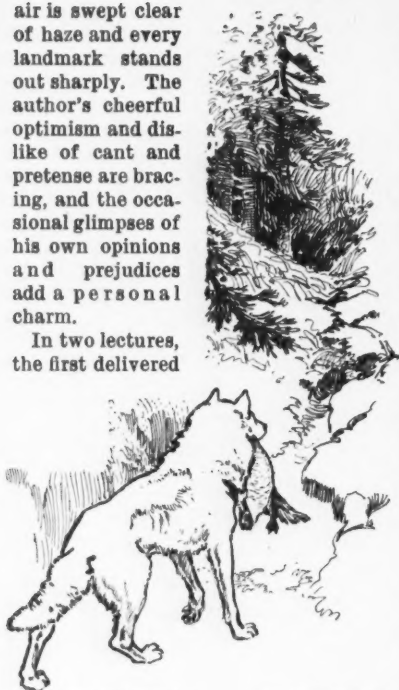
Happy is the man or woman who can treasure such delightful memories of school as Mrs. Martha Baker Dunn gives us in the first paper of her *Cicero* in Maine. The experiences of that school and the character of the teacher who left so plain a stamp of his own personality upon his scholars are drawn with appreciative and delightful humor, which is made the vehicle of suggestive thoughts on education and life. The reader feels himself a member of the class in their study and their acquaintance with their leader. This is the most delightful of the essays in a book which is characterized by an unusual humor and insight into life. The pages are extremely quotable, and the reader will find himself now smiling with the author, and now considering seriously or with a smile the suggestions she has made for thought.

The keynote of Dr. Crothers's new volume of essays, *The Pardoner's Wallet*, is a genial tolerance founded on a due sense of the proportion of life's interests. It expresses not the disintegration, but the mellowing of his hereditary Puritanism. If he takes the place of an onlooker, it soon becomes evident that he is regarding the show of humanity with kindly eyes. There is no sting in the laughter which he finds excuse for in the ways of men and he has a warm place of regard for courage and truth however expressed in human conduct. The charm of his pages is in this graceful and thoughtful humor which plays across them like a lambent flame. It is as manifest, as varied and as delightful as in *The Gentle Reader*.

Professor Henry van Dyke calls his new volume *Essays in Application*. The unity of the book consists in an outlook on life rather than a common field of thought. Whether the author is considering the hard question whether the world is growing better, the flood of books, the church in the city, the political need of the hour, or the ethics of private property, he speaks always as a preacher of righteousness. Their directness, wit, geniality—two qualities which do not always come together—good sense and reverence of spirit carry these papers far in their appeal to thought and their gift of pleasure. The companionship of their pages is like a walk on a breezy day, when the

air is swept clear of haze and every landmark stands out sharply. The author's cheerful optimism and dislike of cant and pretense are bracing, and the occasional glimpses of his own opinions and prejudices add a personal charm.

In two lectures, the first delivered



Copyright, 1905, Ginn & Co. From *Northern Trails*

before students of Bryn Mawr College, the second often repeated during Mr. Henry James's recent sojourn in his native land, he deals faithfully with us in regard to certain of our sins of bad taste and literary shortcomings. The crudity and unloveliness of American life, and especially our slovenly and careless handling of English, evidently made a deep and unpleasant impression on his mind. The first lecture is a danger signal and will help towards securing renewed attention to the dignities and niceties of speech. The second is devoted to Balzac, whose breadth of knowledge and enormous achievement in picturing the life of his generation impress Mr. James as one of the most remarkable phenomena of literary history. Mr. James's peculiar style, which resembles nothing so much as the advance across the floor of a stately but rather self-conscious dancer in a minuet, adds a peculiar charm to the lectures.

[Shelburne Essays, by Paul Elmer More. Third series. pp. 265. G. P. Putnam's Sons. \$1.25 net.
Cicero in Maine, by Martha Baker Dunn. pp. 280. Houghton, Mifflin & Co. \$1.25 net.
The Pardoner's Wallet, by Samuel McChord Crothers. p. 287. Houghton, Mifflin & Co. \$1.25 net.
Essays in Application, by Henry van Dyke. pp. 282. Chas. Scribner's Sons. \$1.50 net.
The Question of Our Speech, by Henry James. pp. 115. Houghton, Mifflin & Co. \$1.00 net.]

How Much Do Animals Know

What do animals know? Are there fixed limits to instinct, and just at what point are they to be found? Is there an educational process in which wild mothers teach their young ones the individual lessons which they themselves have learned? Or do those young ones learn by imitation and play and in no other fashion? These questions have been raised by Mr. John Burroughs's criticisms on the fashionable animal biographies of the time and to the answer he devotes directly or indirectly a large share of his *Ways of Nature*. Without denying that individuals are capable of special attainments, he severely limits the possibility of that individual progress and denies entirely that it may be handed down by direct instruction from mother to child.

His papers are full of acute and sober observation and his criticisms will commend themselves, we think, to sober thought.

"Wild animals," he says, "are trained but not educated. We multiply impressions upon them without adding to their store of knowledge because they cannot devolve general ideas from these sense impressions. Here we reach their limitations." And again, "the trained animal never sees how a thing is done. It simply does it automatically because certain sense impressions have been stamped upon it till a habit has been formed, just as a man will often wind his watch before going to bed or do some other accustomed act without thinking of it." Aside from this controversy his volume is notable for its wealth of observations in the field of natural history and the care with which they are analyzed and the phenomena accounted for.

The most ambitious of the writers of the year who adopt the other theory of animal intelligence is Mr. Charles G. D. Roberts who devotes 340 pages to the biography of a Canadian fox. Red Fox is the strongest and brightest of his family. In his long career he is first specially trained by his mother and then learns by hard experience the ways of men and how to distinguish their individual char-

acteristics. His papers are full of acute and sober observation and his criticisms will commend themselves, we think, to sober thought.

illustrations by Charles Livingston Bull are fascinating in their bold and clever realism. The story is open, however, to Mr. Burroughs's criticism of humanizing the animal of which the author writes.

Mr. William J. Long in his *Northern Trails* introduces us to the Arctic solitudes and tells us strange tales of the creatures who live along the wild lakes and snowy uplands towards the pole. The art of lively and emotional storytelling is as prominent in this as in Mr. Long's earlier stories and there is the same claim of absolute accuracy, a claim founded on the stories told the author by the Indian guides and hunters who accompany him in his travels. Here lies the weakness of the method. Mr. Long, we think, gives evidence of credulity and is himself the victim of exaggerated reports. He tells us in one place that the animals of the region invariably attend to their own affairs and turns almost immediately to report their insatiable curiosity about the affairs of man. We would like confirmation of the harmlessness to man of the great white northern wolf. In fact, in spite of Mr. Long's charm of manner, the trail of the misinformed imagination seems to us to lie over many of the pages. Mr. Charles Copeland's pictures and decorations are



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From *Hector, My Dog*

acters. He passes through experiences of lordship in his own valley, of captivity and of final escape into congenial surroundings and the story is told in a dramatic way. Regarded as interpretative romance, it is admirably done and the

notably fine with a pleasant touch of humor.

Mr. Thompson Seton in *Animal Heroes* makes the same claim of accuracy and carries the same method of humanizing to an extreme. Much the most charming

of these clever imaginative biographies is Arnaux, the Chronicle of a Homing Pigeon, where the necessary limitations of his theme keep him close to fact. Mr. Seton's illustrations and decorations are as interesting as ever.

Mr. Egerton R. Young has frankly attempted to transfer his observations of his northern dogs into the form of an autobiography of the leader among them. He gives us striking and well observed pictures of life in the arctic wilderness and of the experiences of the sledge dogs upon whom travel and transportation depend. The story is lively and interesting throughout and, while it is fairly open to the charge of humanizing the dogs and making too much of their intellectual powers, it would hold the fascinated attention of boys and teach them important lessons of kindness and sympathy with the lowest animals.

Another story in this field is *The Race of the Swift* by Edwin Carlile Litsey, which describes wild animals in other haunts by the same biographical method. The creatures are highly individualized and the stories are to be taken as romances with a distinctly human element superimposed upon the characters rather than as genuine studies and observations of wild life.

[*Ways of Nature*, by John Burroughs. pp. 279. Houghton, Mifflin & Co. \$1.10 net.]



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From *The Conquest of Canaan*

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REBECCA AND HER MAIDENS AT THE WELL, BY MURILLO

From *The Bible Beautiful*

Red Fox, by Charles G. D. Roberts. pp. 340. L. C. Page & Co. \$2.00.
Northern Trails, by William J. Long. pp. 390. Glinn & Co. \$1.50 net.
Animal Heroes, by Ernest Thompson Seton. pp. 362. Chas. Scribner's Sons. \$2.00.
Hector, My Dog, by Egerton R. Young. pp. 332. W. A. Wilde Co. \$1.50.
The Race of the Swift, by Edwin Carlile Litsey. pp. 151. Little, Brown & Co. \$1.25.]

The Artist as the Interpreter of Bible History

All through the Middle Ages the people learned their Bible history from pictured walls and windows. The artist was the servant of the Church and not merely his subjects but also his method of handling them were prescribed by the clergy. The result is an extraordinary surviving wealth of art interpretations of Bible scenes, some of which are interesting for their intrinsic beauty, some as links in the chain of art development, others for reasons of concern to the student of art method and history.

The general reader needs a guide through the maze of this long history—one who has both the knowledge to select and the sympathy to interpret pictures, and for this task Miss Hurl has fitted herself by long study. She would not call it a task, indeed, her book, *The Bible Beautiful*, shows on every page that she has found the requisite labor a pleasure. Her method is historical, with the subsidiary topical arrangement which local schools of art require for or-

derly treatment. She begins in the Catacombs and comes down to our own day. Limits of space require swift, rather than detailed progress, and this is a help to the unlearned, who too often find their enthusiasm for art evaporating in a dry wilderness of detail.

The illustrations are carefully chosen and well reproduced. Appendices include some of the great Latin hymns in translation, an outline of subjects in the medieval Book of the Poor and selections from the Byzantine Guide to Painting. A triple index serves the art student, the tourist and the Bible scholar, all of whom will find their interest in the book.

[*The Bible Beautiful*, by Estelle M. Hurl. pp. 336. L. C. Page & Co. \$2.00 net.]

Booth Tarkington's Conquest of Canaan

The Conquest of Canaan is Mr. Booth Tarkington's high-water mark of literary achievement thus far. Canaan is a town of southern Indiana—a little pond where the small fish can only be comfortable by getting out of one big and greedy fish's way. One of the little fishes, however, objects to the rôle of dodging. He gets in the big man's way and persists, in spite of his frowns, in choosing his own life and his own acquaintances, and so becomes at last the by-word of the respectable Canaanites. There is, however, another and a lower Canaan, which not only likes but respects the independent lad.

The strength of the story comes from its vigorous and subtle contrast between the respectability, which at heart is merely conventional or hypocritical, and the better side of the lower classes. Its hero, Joe Louden, is powerfully and lovingly drawn. His hard uphill fight engages the sympathy of the reader from the start. In his moment of discouragement, when the fates and respectabilities threaten to overturn the balance of his own self-respect, the heroine comes to his assistance, and the working out of their co-operative conquest of Canaan is brilliantly pictured.

This heroine, Ariel Taber, begins as th

Cinderella of the tale, to end as the princess, with all the young men of the town at her feet. The story is wholly and realistically American in its scene and atmosphere, and broadly sympathetic with all kinds of human life. The action moves swiftly and steadily from the first page to the last, and the author's humor appears at its best in swift glimpses of social relations and situations. The tale is both enjoyable and rewarding, and, best of all, true both to life and literary art.

[The Conquest of Canaan, by Booth Tarkington. pp. 389. Harper & Bros. \$1.50.]

Christianity and Socialism

It will be difficult to find any better or more intelligible popular statement of certain social principles than Dr. Washington Gladden gives in his lectures under this title. He combines strength and earnestness of thought with remarkable persuasiveness of manner. He does not forget to deal in brotherly fashion with the conflicting opinions of his hearers. And he presents his own views in so rational a way that they can hardly fail to receive attention. Dr. Gladden believes that "neither individualism nor Socialism furnishes a safe principle for the organization of society, but that what we need is the co-ordination of the two principles; and that the problem of statesmanship henceforth is the maintenance in full force of both and the preservation of an equilibrium between them."

This may be called the main theme of these lectures. He discusses the right and the wrong of Unionism, the wisdom and the folly of such organizations of employers as Mr. Parry is forming. Dr. Gladden believes that in the kingdom of God on earth each citizen will not only take joy in his own work for his own sake but will also have faith and delight in its value as a contribution to the social organism. The topics of the lectures will indicate the progress of thought: The Sermon on the Mount as the Basis of Social Reconstruction, Labor Wars, The Program of Socialism, The True Socialism, Lights and Shadows of Municipal Reform.

[Christianity and Socialism, by Washington Gladden, D. D. pp. 244. Eaton & Mains. \$1.00 net.]

The Christian Doctrine of Salvation

The religious world is hungering for a Christian interpretation of its great doctrines. It has had enough of "systems" and philosophies, which have treated with scanty respect, or even ignored Christ's conceptions of God, of human nature, of sin, of forgiveness, of his own person and mission. Already the old explanations of the atonement—the commercial, governmental and penal theories—have lost their hold. But in America no adequate treatment of this theme has hitherto appeared. Professor Stevens has performed a task of great importance, certain to exert wide and helpful influence in settling the minds of men. He has treated the subject historically and has given to Christ the first place in interpreting his own mission.

The first half of *The Christian Doctrine of Salvation* is devoted to a review of the history of the doctrine in the Scriptures and the Church. Especially valuable are

the chapters upon the meaning of sacrifice in the Old Testament, the prophetic idea of salvation and Christ's own description of his work. Turning to Church history, the author then analyzes, with keen pen, the various philosophies of Anselm, Grotius and the leading theologians down to Hodge, Shedd, Stearns and Fairbairn.

The second half of the work is constructive. There are fifteen chapters on such themes as The Christian Concept of God, The Personality of the Saviour, The Nature and Ends of Punishment, The Forgiveness of Sins, Eternal Atonement, The Christian Character, etc. We cannot conceive of a more intelligible or inspiring presentation of the great facts of the Christian faith than are given in these pages. It may be feared by some that the new view of the atonement may diminish the glory of the cross of Christ. But it is not so. "The central thing in the life of Christ is symbolized by the cross." It was a revelation in time of the eternal atonement. "Christ lived, labored, suffered and died, not to make God willing to save, but to show how willing he is and to make his eternal willingness effective." "In the work of Christ we behold a transcript of the eternal passion of the heart of God on account of sin."

It is impossible in a brief review to outline the author's thought, but we are confident that he who reads these pages with open mind will agree with him in the conclusion that "the moral view of the work of Christ—the interpretation which construes it in terms of personal relationship and influence—is the truest and most satisfactory conception which we are able to form of his mission, life-work and passion."

[The Christian Doctrine of Salvation, by George Barker Stevens, Ph. D., D. D., LL. D. pp. 546. Chas. Scribner's Sons. \$2.50 net.]

Harnack on the Church before Constantine

The second volume of Professor Harnack's *Expansion of Christianity* contains the sifted wheat of an immense and elaborate harvesting. In the nature of things, only the ascertained facts which are the ground of conclusions and the conclusions themselves could find place in a work of such moderate compass. The volume addresses itself to the student of Church history, and in its more literary and descriptive passages to all lovers of historical knowledge.

Book third, in its three chapters, treats of the names by which Christian believers called themselves in the early times, of the organization of the Christian community, and of the persecutions and literary attacks which sought to hinder the spread of the faith.

Book fourth is devoted to the spread of Christianity, summing up in the first chapter the general evidence for its extent and intensity and the main stages of progress in its outreach toward the pagan world, and in a second chapter to its spread among the influential classes for the community. The third, the longest and most technical chapter, is devoted to an exhaustive list and description of places where Christian communities can be traced from the earliest times down to the recognition of Christianity as the

State religion by Constantine. The reader who follows these pages will find himself wondering alike at the breadth and exactness of knowledge, the clear purpose and the self-restraint which have been so courageous in excluding all but the essential matters. The fascinating interest of the more general and descriptive passages makes us wish that this part of the material might form the basis of a more popular history of the early Church for general reading. The translator, Rev. James Moffatt, D. D., has done his work admirably, and the way of the unlearned and the unlearned is made easy by literal translation of all quotations.

[The Expansion of Christianity in the First Three Centuries, Vol. II, by Adolph Harnack. pp. 488. G. P. Putnam's Sons. \$3.00 net.]

Book Chat

The late Prof. Max Müller's library has been bought by Baron Iwasaki for Tokio University, Japan.

Jack London says that Upton Sinclair's story, *The Jungle*, is to be the Uncle Tom's Cabin of American wage-slavery.

Mr. Charles William Wallace of the University of Nebraska, while engaged in research in the Public Record Office, London, has come upon legal documents of 1615, which disclose Shakespeare as one of several plaintiffs in a suit before the Court of Chancery. This is a "find" creditable to American scholarship and zeal.

Country Life in America was the pioneer of its class of outdoor magazines. It found a worthy rival in *The Country Calendar*, both in the able editing, the interest of the contributions and the beauty of the illustrations. The combination of the two into one, the united and enlarged magazine to be published by Doubleday, Page & Co., promises to give an unequalled monthly treat to all lovers of country life.

The Scrip is a new art magazine conducted by Elizabeth Luther Cary and published by Moffat, Yard & Co. of New York. Its modest sub title is *Notes on Art*, and this expresses the scope and purpose which the managers propose to themselves. The December number contains, among other material, an article by the editor on the lithographs of Whistler, an exposition of the purposes and successes of art-photography, by Alice Boughton, news from the galleries and interesting editorial departments. The illustrations are distinctly fresh and interesting.

Apocryph of the newspaper report that Mr. Booth Tarkington has named his automobile *The Beautiful Lady*, a friend of Miss Myrtle Reed's advised her to buy an automobile and name it Jack-o'-Lantern after her latest novel, *At the Sign of the Jack-o'-Lantern*. Miss Reed said she had not wanted an automobile since she heard of the private insane asylum started for motorists. The doctor in charge was exhibiting the wards with some pride when a visitor asked him where the patients were. He explained that they were all under the beds trying to fix the slats!

Our notice, in the *Children's Book Number* a fortnight ago, of the beautifully made and illustrated *Natural History for Young People* by Rev. Theodore Wood, which E. P. Dutton & Co. publish, made the mistake of confusing the father with the son. The author of this new book is the son of Rev. J. G. Wood, the eminent popularizer of natural history whose many books delighted and instructed two generations of English children. Rev. Theodore Wood's work here is of high quality and we may note again the unusual success of the illustrations, both in color and black and white.

The Ideal Society

By Rev. Henry van Dyke, D.D.,

Professor in Princeton University and Author of Little Rivers, The Gospel for an Age of Doubt, etc.

[No address at the recent New York Inter-Church Conference on Federation received more general approval and was more enjoyed by the audience than this of Dr. van Dyke's. It had all the fineness of literary finish associated with his writings, and at the same time went straight to the root of great current evils in American life. Its picture of the aimless life of the idle rich is drawn with relentless accuracy. We are glad to reproduce the address in full.—EDITORS.]

The ideal society is the true goal of all the churches. The religion of Jesus proposes to each man, not a selfish salvation from death, but a brotherly redemption to life; and that life is not solitary but social, seeking the glory of God in the establishment of a heavenly commonwealth, in which all men shall be useful, all joyful, all peaceful, all devoted to God and to one another. The man who wants to be saved alone is on the way to be damned. No religion can really do anything for me which does not make me do something for you. A federation of churches without a social aim would be a convocation of traitors to humanity and infidels to Christ. The star of Christian hope is an ideal society for mankind in the world which now is, as well as in that which is to come.

When that goal is reached both Church and State will have completed their functions. There will be no more churches or preachers, for all will know the Lord from the least unto the greatest. There will be no more courts or lawyers, for every man will love his neighbor as himself. There will be no more police or armies, for war and violence will cease, and all men's good will be each man's goal.

And universal peace
Lie like a shaft of light across the land
And like a lane of beams across the sea.

FAR FROM REALIZATION

But this ideal society is apparently some distance away. There is no electric elevator ready to raise us, when we push the button, to its lofty level. There is no power in human nature to spring swiftly into its large liberty. The fools who would proclaim its freedom before anybody is fit for it are not its friends, but its unconscious enemies—to destroy the world that is gives not guarantee of ability to create the world that ought to be. The blowing out of the candle does not illuminate aright. Only through the removal of human ignorance, the betterment of human character, and the gradual improvement of human nature, can we climb the steep path that leads to the perfection of social life. A golden age cannot be built out of brazen hearts. The way to the ideal society lies through the association of idealists, and the guide of Christian progress is the word of Jesus, "The kingdom of heaven is within you."

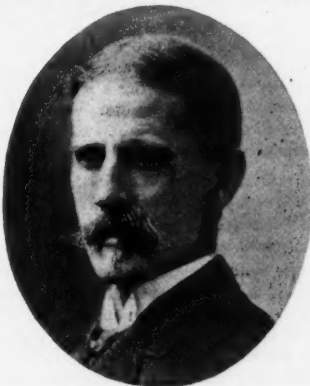
What, then, are the aims and works of this idealist society, through which alone the world can ever rise to the ideal society? That is the present question, the practical question, the question to which the churches ought to attend. It is all very well to hope for the millennium and to talk about it, on our idle days; but on our working days the thing that concerns is what we are to aim at now; what we are to do today; what we are to desire for tomorrow, in order to help the coming of a better time for all men.

INDIVIDUALS, NOT MASSES, THE GOAL OF EFFORT

1. The idealist society, as Jesus reveals it to us, is a society of persons. It was John the Baptist who spoke to the classes, and good advice he gave them. But Jesus came alone

and spoke to individuals, saying, "Believe, love, forgive, give, pray, do unto others as ye would that others should do unto you." The foundations of his kingdom were laid in the personal will and character. We are tempted today to abandon his method. We talk of the masses of mankind, forgetting that they have no real existence, except in the men and women who compose them. We plan for groups of humanity, saying that they ought to do this, or that, forgetting that the groups will never do anything save through the good will and right action of the persons who make it.

The first step to social betterment is not through the heart of humanity, but through the hearts of men. Every soul that lives is a distinct factor in the problem of advance. You can do nothing for all until you do something for one. Charity is broader and better organized today than it ever was before; but if the personal impulse, the personal aim, the personal touch goes out of it, the world will suffer more than it gains. Education is making more elaborate schemes and programs, but the only thing that counts is the living contact



HENRY VAN DYKE

of the live teacher with the live scholar. The Church is splendidly equipped; its organization is magnificent; but the great thing needful is that one man should say to another, "Believe on the Lord Jesus and let me help you."

INWARD RENOVATION THE CRYING NEED

2. The idealist society, as Jesus reveals it to us, relies upon moral principle rather than upon legal enactment, for the improvement of the world. The dream of making men good by statute is one that has often glittered before the eyes of enthusiasts—it would be an easy way were it possible. But there is no law that man has made that man cannot evade, and the chief reason why society is not better is because so many men are bad. Make what legal enactment you will against theft, men who are dishonest at heart will still go on stealing, dividing up profits which they have not earned, pocketing moneys which are given to them in trust, and covering up "graft" with craft. Make what legal enactments you will against the liquor traffic, men who are without self-control will still go on making beasts of themselves with drunkenness, the reckless sensualists treating it as a jest, the sullen fatalists protesting that they are driven to it by heredity and environment.

So with a score of other evils. Legislation cannot reach the roots of them. Cut them down here and they come up yonder. There is no legislative magic by which materialists can be combined into an ideal society, or lumps of selfishness fused into a brotherhood of love. It will be an ill day for the Church when she yields to the delusion that the world can be reformed from the outside. She must lay her

emphasis upon conscience, upon the will to do right, upon faith translated into virtue, according to the teaching and example of Jesus. She must condemn the enemies of society who are out of prison as much as those who are in prison. She must appeal to the higher instincts which law can neither regulate nor reward, to the sense of justice, the sentiment of kindness, the power of self-restraint. She must say to men, "By goodness and mercy, by sobriety and purity, by integrity and fair dealing, by doing more than the law requires and less than it permits—thus only can you hope to enter the kingdom of heaven." The society in which these teachings are honored and prevail, whatever its form of government and code of laws may be, is an idealist society. It is the upward path.

THE OUTWARD EMBODIMENT EQUALLY IMPORTANT

3. But does this mean that the idealist society is indifferent to the laws by which men are governed, or the still more potent forms and customs by which their common life is molded? Nay, to these things it is profoundly sensitive, for the sake of that noble personal life which it desires for all men. No law which is unequal is a good law. No form or custom which makes it difficult for men to be fair and kind to each other is a good custom. No social or industrial order which pushes multitudes below the line where a decent and happy human development is possible is a good social order. A society in which the Golden Rule seems impracticable is certainly not a Christian society. With all these things the Church is bound to be dissatisfied. From all these things she must pray and work to deliver the world, in order that the kingdom of Jesus may not be kept back.

What shall we say then, my brethren, of the modern system of business and trade, which those who know it best call a state of war, disguised as competition? Say, as Charles Kingsley said, that it is based upon "a narrow, selfish, hypocritical, anarchic, atheistic view of the universe," and that it ought to be reformed. What shall we say of the modern industrial order, in which one man in ten is doomed to helpless poverty, and the right to live is imperiled for many by the impossibility of getting work, and the right to be happy is blotted out for thousands of families, herded in a single room and hungering for daily bread?

Say that it is out of joint and that the religion of Jesus was born to set it right. Say that the conditions of human life and labor must not be fixed by the commercial law of supply and demand, but by the Christian law, "Thou shalt love thy neighbor as thyself." Say that the question of "the living wage" is a vital question, spiritual and moral, as well as economic, and that the Church will never be satisfied until it is settled so that if any will work he shall also eat, and his children shall eat, and the gate of a happy life shall be open to them.

"SOCIETY'S" FOLLIES AND ROTTENNESS

What shall we say of the modern social language, which degrades the very word "society" into a title for a few hundred people, chiefly occupied with their own amusement, and refers to the rest of mankind as "the masses"? Say that it is a corrupt language which betrays a heart rotted with vanity and folly and imbecile falsehood. Say that the idle and selfish rich and their parasites, who spend life in the closed circle of costly pleasures, are really "them asses," and that society means the broad fellowship of all sorts and conditions of men, co-operating with

each other in common toil, and learning from each other in common intercourse. Say that the Church repents of every idle word of that false language of The House of Mirth that she has ever taken into her mouth, and that henceforth she will speak the language of Jesus, acknowledging those who do the will of the Father in heaven as her brothers and her sisters, and honoring men, not for what they have, but for what they are and what they do.

My brethren, who that reads the signs of the times can doubt that changes are coming in the present civil and industrial and economic and social order? Who that feels with Christ can doubt that they ought to come? when the weight of human misery preponderates over human happiness and the lands of oppression are bound with iron; the change is coming with blind rage and violence and terror, as in Russia. Where the majority of men are prospering in liberty and only the minority are in want and suffering—the changes are coming through sympathy and the sense of justice and wise love seeking to equalize burdens and opportunities for all men, to unlock the closed doors and open the barred stairways in the house of life. And if they come thus in our own country, what attitude shall the Church of Christ take towards them? What part shall she play in the era of experiment and social transition?

The attitude of sane idealism, according to the precepts of Jesus; the part of those who hold fast to the old only because it is good and welcome the new only because it is better. Against every proposal that threatens the security of the family, weakens the sanctions of honesty, industry and thrift, or tends to force all men to the same level, without regard to character or work, she must protest in the name of Christ and humanity. With all laws and customs that promote fair play among men, and protect the poor and ignorant and helpless, and cut the claws of clever greed, and distribute the rewards of work more justly according to its real usefulness to the world, and make it easier for each man to deal with others as he would have others deal with him. She must feel and show a true sympathy in the name of Christ and humanity. In her judgments on these points, no doubt, she has made and will make mistakes—but the most fatal mistake would be indifference.

The Church must remember her distinctive mission, her supreme task, is for the inner life of man. She must remind the world again and again that the real root of human sorrow is human sin. She must declare,

By the soul
Only, the nations shall be great and free.

She must preach the life of the Spirit. She must hold up the character of Christ as the divine pattern of goodness, immutable, supreme, imperishable, the human life of God. No social change will ever make that message superfluous or rob it of its power.

JESUS STILL THE STANDARD

I read the other day, in the words of a modern reformer, the amazing impertinence that "Jesus would have accomplished more if he had worked for economics and science rather than religion." O, who has ever accomplished half so much? Amid the conflict and confusion of the past he stands out as the strength and the stay of noble and generous living. His name has been the inspiration of the best that has been done for the world. The peace and the welfare of the future depend upon his power to make men like himself.

Back to Christ was the cry of religious thought a few years ago. Forward to Christ must be the cry of social hope today. Forward to Christ to purify our social standards and our ways of living. Forward to Christ to learn the immortal worth of a simple manhood and womanhood. Forward to Christ to realize the breadth and wisdom of his heavenly love, for all now. Forward to Christ to permeate our laws and our social order with his spirit. Forward to Christ to find in him

the Master, as he was the founder, of the ideal society.

The Professor's Chair

BY HENRY CHURCHILL KING
President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

201. Can a mother be kept from suffering when she sees her child suffering?—A. M. (Michigan.)

Christ's exhortation against anxiety does not imply a denial or a criticism of the fact that one will suffer necessarily in the suffering of those he loves. But he does urge, and the whole spirit of his life seconds his urging, that in the midst of all our suffering love we can trust God's still greater love, and his sympathy in all suffering; and in that trustful peace we can wait.

202. If men are to come to character in order to be saved, what is the force of the great gospel truth, "By grace are ye saved"?—O. I. D. (Michigan.)

Surely upon such a conception, this great truth of the gospel still holds, and even more. We never need God more than when the conception of salvation has become that of a real saving into the character and life of God, and not a mere nominal calling a man saved. In the attainment of character we need God supremely, and all his gracious love and co-operation.

203. What did Jesus do as to the institution or setting of the Church? Did he not throw it into the frame of the prophetic synagogue?—A. C. M. (Michigan.)

No doubt Jesus had the synagogue more or less in his mind. And still, it is interesting to notice that Jesus did almost nothing in a legislative or organizing way for the Church. He rather simply planted a seed and let it grow, its form varying with the environment. At the same time, he clearly indicated the ideal of a Christian brotherhood.

204. Does not the teaching of Jesus show a tremendous difference in level and standard between the first part of the Old Testament and the New?—F. T. (Michigan.)

Unquestionably. It is hardly possible to bring into careful comparison different parts

of the Scripture without being forced to the idea of progress in revelation. And it is perhaps worth quoting, in this connection, a recent remark of the *Expository Times*, commenting on a statement of Professor Bigg of Oxford: "The true defenders of the faith in our day, says Dr. Bigg, are the men who see that the religion and the morality of the Old Testament are not our religion and our morality, and that we are not called upon to defend them." This is not by any means to say that the Old Testament does not have its indispensable value. But it is a protest against putting all the stages of revelation upon the same level with the teaching of Christ himself.

205. Do you find any teaching in regard to the atonement in the Sermon on the Mount?—H. C. D. (Michigan.)

Yes, in the clear view there given of a loving, seeking, self sacrificing God, whose law is the law of the Father, and who seeks such ideals in men as he has in himself. The eighth beatitude, the appeal to the spirit of fatherhood and brotherhood, the spirit of the Lord's Prayer and the narrow gate of sacrifice, all are of the very essence of the atonement. For the atonement is not some certain transaction, but the deepest self-revealing of a suffering, seeking God, who is always loving, always seeking, always saving men. The very way in which Christ conceives the law of God in the Sermon on the Mount implies such a God as the atonement asserts.

206. Did Jesus mean to abrogate and supplant the temple and the priestly Church in his teaching?—D. C. C. (Michigan.)

Doubtless, in time and in the natural growth of his principles, and especially in the growth of his conception of the Father. He was confident that the new would drive the old out; but he knew that the process required time, and would best come about in the way of a normal growth, rather than of destructive attack.

Henry Churchill King.

The statement made in several newspapers that Mr. H. C. Dye, charged with misappropriating the money of a bank in Iowa is treasurer of Tabor College is incorrect. A new treasurer of Tabor was elected several months ago and securities placed in his hands.

IN
NEW AMSTERDAM OLD AMSTERDAM
AT HOME AND ABROAD

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By its double strength saves 1/2 your cocoa.

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Why I Subscribe for and Read The Congregationalist

BY A BUSY PROFESSIONAL MAN

From earliest boyhood up to the present time *The Congregationalist* has been a regular visitor in my home. It is as necessary to family life as is the *Daily News* and the *Youth's Companion*. Even more so than the latter, which, as a boy, I thought I should take as long as I lived; but the time came when there seemed no more need for the *Youth's Companion*, and for many years I ceased to see that, but with the growth of my own boy it has again become a member of the family circle. *The Congregationalist*, however, has never ceased to be a welcome weekly visitor. Other journals have come and become important. In fact, I regularly see some twenty professional and other journals requiring the most careful discrimination both as to the time given to them and the material which is read; nevertheless, I have at no time thought that the weekly religious paper of my Church was in any way to be crowded out by them.

The Congregational Church as a body as much, perhaps more than any other of the great Protestant bodies, needs a strong denominational newspaper. We have so little of church machinery, there is so little of central head and so much of independence in the organization of the individual church, so little of responsibility to any other body (in fact, the individual church is really responsible to no other body), that the denomination needs, and each individual member of the denomination needs, some organ or newspaper which brings us news of each other and which unites us all in one common bond for aggressive religious work; otherwise there will be little unity of effort or community of view. I know no agency which does this so thoroughly or so well, or which has done so much toward unifying in thought and in benevolent activities the Congregational denomination as *The Congregationalist* newspaper.

The literature of the present time has become so secularized in quality and so enormous in quantity that we need more than ever a newspaper which brings us news of our churches; and the multiplicity of other journals, which is sometimes urged as one of the reasons why *The Congregationalist* may not be necessary, to my mind makes a journal of this class all the more necessary; as it fills a field which no other paper does or can do.

I do not claim to read it all from cover to cover. No more do I read all of the journals which touch my professional life, yet I am interested in all the departments from the cover page, where I see from week to week the faces of persons prominent in the life of our church and whose countenances I view with interest, to the end of the paper. In detail I find all of the departments interesting, that of Event and Comment especially so, as it is interesting to me to see how the events of the world are viewed from the standpoint of the life of my church. Such a running comment on the week's doings is found in a great many papers, yet the point of view is so different in most of them that it is refreshing to see such a department where the world's events are viewed somewhat as regards their influence upon the work of Christ and his Church.

The editorials are short and good, and as a rule I read them all through, having begun and finished one without really being conscious that I have read a religious editorial.

The In Brief department tells me in few words many interesting items, while the Personalia tells me the important doings of men and women in the public eye.

The departments, such as In and Around Boston, In and Around New York, and In and Around Chicago, and the occasional broadsides touching the state meetings and state work, while read in a more or less desultory manner, according as the heading does or does not strike one's interest, yet tell me much

of the larger work of the Church and serve as a sort of weekly conference meeting, the sum total of which brings me in closer touch with Congregational work the country over.

For those in the Sunday school and the prayer meeting, suggestive items are found in every part, the reading of which, if the suggestions therein contained are acted upon, cannot help but make both prayer meeting and Sunday school more vital to the individual reader, while the leading articles, as a rule short and terse and by the leaders in Congregational thought the world over, should be read each week by all those who are members or communicants of Congregational churches.

The Home Department, including The Conversation Corner, contains much of interest to children and their parents and is, I think, one of the most carefully edited and most useful of all the departments of the paper.

The continued story is apt to be rather weak. I think the continued story might be left out altogether without loss to any one, as there are few stories of sufficient snap and vitality to stand publication in detachments of a chapter each.

To one with a large acquaintance among Christian workers the Church and Ministerial Record is always of great interest, and I find myself always looking over the column, not infrequently seeing a name which means something to me personally.

The department of Literature of the Day is worthy of notice and gives me much information about many books unnoticed or but briefly in other literary publications, yet books which the Christian worker and believer should know much about.

Last but not least I find the paper remarkably clean as to its advertising columns; while occasionally offending, for the most part its advertisements are entirely unobjectionable, and in this respect it sets a high standard, in fact a higher standard than many papers of somewhat similar class.

Altogether I think that the Pilgrim Press furnishes us weekly, for the small sum of six cents per copy, a remarkably varied and instructive program, and I think that every Congregational church attendant would get more out of his church, be more helpful in his church, to his minister and to his community, live a larger, stronger and more helpful life if he took the time to read *The Congregationalist* every week. In fact, if he would take half the time which he now spends with his Sunday newspaper and devote that half to *The Congregationalist*, at the end of the year he would find the results had well repaid the effort.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 24

The meeting was led by Miss Atkinson. The names on the prayer calendar all being missionary wives, attention was directed especially to the work of the married women in the foreign field. The missionary wife and mother in her own home, caring for her husband and children, receiving guests, shows what a Christian home may be. Miss Stone, from her experience and observation in Bulgaria and Macedonia, gave her testimony as to the value of such work.

Miss Stanwood spoke of the presence in this country of Miss Henriette Kuyper of The Hague, Holland, daughter of the ex-premier of Holland, and president of the Woman's Foreign Missionary Society of Holland. An opportunity will be given the ladies of Boston to hear and meet Miss Kuyper on Wednesday, Dec. 6, at 3 P. M., in the First Baptist Church, corner Clarendon Street and Commonwealth Avenue. She will give an account of medical work in Java carried on by the Society in Holland over which she presides.

A census of Minneapolis just taken shows that Lutherans lead in numerical strength.



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IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Carnegie Libraries in Three Congregational Colleges



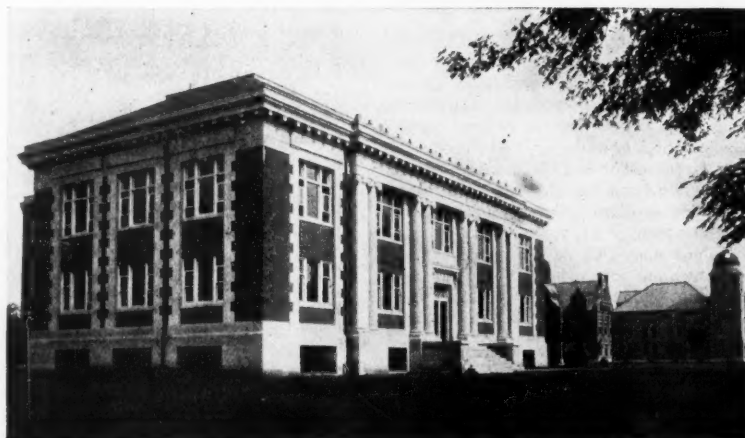
Carnegie Library, Yankton College, North Dakota

The new Carnegie Library of Yankton College, with its equipment, cost \$17,000. It is of red brick with Kasota limestone trimmings. Besides fine reading-room and stackroom for 25,000 volumes it provides a commodious office for Secretary Lay and a classroom for work in English literature. At the impressive exercises of dedication, the principal address was by Rev. W. J. Turner of Norfolk, Neb., on the subject, *A Taste for Reading*. With its 8,000 volumes and the new equipment Yankton College has a library unequaled in the state, and probably not equaled therein.

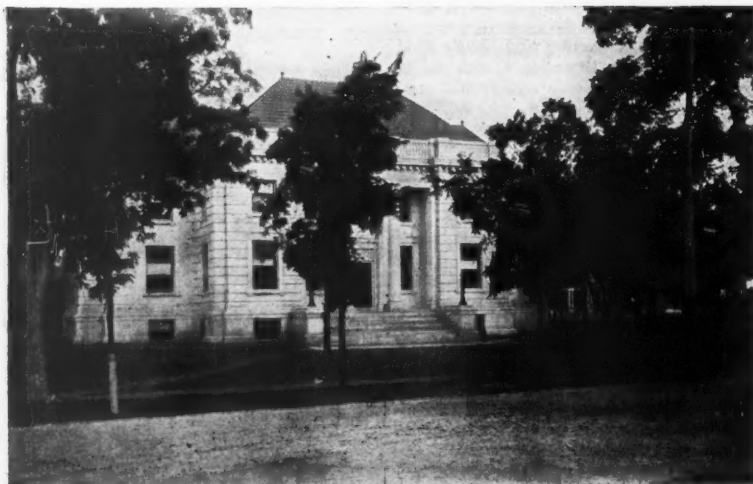
B. G. M.

Iowa's building at Grinnell is of light Bedford stone and red pressed brick. The main stack-room will accommodate 100,000 books. The building also provides a large reading-room and lecture rooms, all lighted by electricity. It is the gift of Andrew Carnegie in appreciation of his friend, Dr. Albert Shaw of the "Review of Reviews," who graduated in the class of 1879. While it stands on the campus and will be organized and developed strictly along college library lines, the citizens of Grinnell, under the conditions of the gift, are to have free use of the library perpetually.

D. F. B.



Carnegie Library, Iowa College, Grinnell



Carnegie Library at Beloit, Wis. (described in *The Congregationalist* at the time of its dedication)

of his life as much as by his message. Though he spent only two years in the foreign field, he was continually by voice and pen working for missions and stimulated activity and interest in this direction in all his parishes.

T. C. R.

MRS. CLARISSA TUCKER TRACY

Mrs. C. T. Tracy, cofounder of Ripon College with Dr. W. E. Merriman, died Nov. 13, at the advanced age of eighty-seven years. She came to the college in the autumn of 1859, and died with her name still on the college catalogue as professor emerita, her connection with the Ripon work covering a little more than forty-six years. She was properly one of the founders; for, though work was begun before she and President Merriman came to it, the conditions were such in the sixties that it is doubtful whether the college could have been saved but for the skill and sacrifice of these two remarkably able persons. She was the Mary Lyon of Ripon.

Mrs. Tracy was a woman fertile in resources, and as matron and head of the work for women, she managed the domestic department with the precision and thoroughness of a military camp. Her skill and economy materially added to the slender resources for current expenses. She was vigorously intellectual, a strong teacher, and possessed the social graces by which she won the respect and love of all Ripon students to a greater degree than any other ever connected with the college. Her greatest quality was absolutely self-surrendering consecration. An old graduate gives her this tribute: "A wonderful woman, true to the last to the best spirit of the best days of Ripon College, a spirit which she herself was immensely instrumental in creating and sustaining. Her life was heroic and fully rounded out. Is there another which has been more powerfully influential upon the lives of all Ripon students?"

Biographical

REV. W. F. ARMS

Rev. William F. Arms, aged seventy-five years, dropped dead in the Hartford railroad station, just as he was about to take the train for his home in Terryville, Ct., Nov. 20. Born in Hebron, Ct., he was educated at Norwich Free Academy and Yale, graduating in the famous class of 1853. After newspaper work for two years, he entered Andover Seminary and graduated in 1859. Ordained missionary of the American Board, he went out to Tur-

key in 1860. Two years later he returned to this country on account of the death of his wife and brought in his arms a baby girl, now the wife of Rev. E. H. Burt of Ivoryton. Since that time he has been pastor at Newtown and Greenwich, Ct., Presbyterian churches in Beemerville, N. J., and Nicholson, Pa. In 1875 he came back to Congregationalism as pastor in Sunderland, Mass., and in 1888 went to Terryville, and thence to Essex, Ct., in 1893. In 1903 he retired from the active ministry and made his home in Terryville. He had a singularly winsome way in the pulpit and parish and won men to Christ by the sweet reasonableness

A Great Need and the Remedy

A Clear Call to Every Congregationalist

By DON O. SHELTON

Has the truth respecting the need of our great home mission cause yet bitten into your inner consciousness?

Will you now think for ten minutes on this awakening and significant statement, from the November *Home Missionary*?

Four hundred men, about one-half of our National force, are waiting; some of them since the first of September, more of them since the first of October; all of them having rendered their report of missionary service well done and approved. All of these are in deep personal distress; bills unpaid; credit imperilled; ashamed to look their people in the face because they owe them money which they cannot pay. The cold months are coming on. Fuel and other winter comforts must be bought. Children must be clothed and made warm. Why should these faithful men and their families be treated as martyrs, when every Congregational church in America owes them a generous support, as well as a heavy debt of gratitude! Now what will YOU do? What will you do, AT ONCE, for these deserving servants? The return mail will not be too early for a generous response. Every day adds to the heart-breaking distress of these faithful men. No gift for their relief can be too large for their deserts, and none can be too small to be appreciated. Let every reader of this page sit down quickly and ask himself: "How much owest thou thy Lord" in the person of these suffering ministers.

How was this dire need met? By increasing the total indebtedness of the Society. Hence the emergency remains. Congregationalists are yet to meet it.

This is the financial situation: Contributions from churches and individuals have increased \$16,644.71. But legacy receipts, since April 1, 1905, have decreased \$52,622.73.

This unforeseen and uncontrollable shrinkage makes imperative the securing of \$220,000 in special, individual gifts.

The Executive Committee, in the past two years, has reduced appropriations for work on the field and for administrative expenses over \$66,000, the necessity of making this large cut was deeply regretted. Further reductions cannot be made without the most serious consequences to the work as a whole, and without bringing additional hardship to our heroic and self-sacrificing home missionaries.

What is the remedy? A large number of generous contributions from individuals; larger offerings from the churches. An average gift of fifty cents from every member of the Congregational churches in America would unshackle this great home mission cause from the bondage of inadequate financial resources.

Friends are cheerfully and generously helping. Their letters, from nearly every part of the country, contain not only contributions, but messages heartily sympathetic. This one, just received from South Dakota, ought to move all our hearts:

"I am nearly eighty-five years of age, a *shut-in*. I have not been able to attend church for the last two years. I am

Please cut out this slip and mail with your contribution to the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

Herewith find \$_____, being a special contribution to the work of the Congregational Home Missionary Society.

Name _____

Town or City _____

Street _____ State _____

Church _____

interested in home missions and the work they are doing. Please find inclosed a check for \$25 to apply to the work of the Home Missionary Society."

A friend in Connecticut, to whom the pressing need of the Society was presented, and who was invited to contribute \$25, replied: "You may count on me for five hundred dollars."

A friend in Kansas sends his generous contribution, with this message:

"I am a cobbler, seventy-six years old. I am trying to earn an honest living with the help of God, and keep up my contributions to the church and missions. If my dollar will help you out you are welcome to it."

This affecting note accompanied the gift of a Massachusetts friend:

"Please find in the inclosed coin my response to the appeal in the November *Home Missionary*. It has seemed for five years too precious and sacred for any ordinary use, but I am sure one who now walks the street of pure gold would be glad to have it applied in this way. I have known from experience something of life in a parsonage with small salary. It is not easy even when payments are prompt. May speedy help come to all those now in need."

Our time is unparalleled for opportunities for Christian initiative and zeal and aggressiveness. But until this burden of debt is lifted Congregational Home Missions cannot advance; wide-open doors of opportunity cannot be entered.

The call sounds loud and clear. It is a call to each of us to give gladly and heartily and generously that this greatest of causes may move forward.

The prompt aid of every reader of *The Congregationalist* is earnestly asked.

The help of every Congregational Christian, up to the limit of his financial ability, would quickly remove this crippling handicap.

The interests of hundreds of Congregational churches, in many states, are imperilled.

For the sake of the cause of Him whom these hundreds of churches represent, will you DO WHAT YOU CAN?

Will you do it today?

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

A Righteous Strike

This is the way the members of the Chicago Typographical Union characterize their strike and the methods taken to compel their employers to give them a closed shop and an eight-hour day. So much has been said about the unwillingness of ministers to listen to a statement of labor troubles made by the men chiefly concerned in them, that the ministers gave up Monday morning to representatives of the union and to Miss Jane Addams who also spoke in their behalf.

Mr. Wright, the president, gave an account of the union. It is fifty-three years old, one of the best in the city, and one whose members have never resorted to violence and have never failed to obey the law. It cares for the sick, provides for widows and orphans, and secures employment for all its members. Its initiation fee is \$10, the dues \$1 a month, though special assessments, amounting at present to \$1.95 a month may greatly increase them. The newspapers and thirty-six shops have granted the union's request. Mr. Harding, the secretary of the union, criticised the injunction issued by Judge Holdom at the request of the employers, which prohibits the members of the union from doing anything that may have even a tendency to interfere with the employers' business. They may set no pickets and make no attempt to induce non-union men to cease from working or to become union men. His claim was that the injunction is so sweeping that it infringes upon one's personal liberty and is a blow at the foundations of civil institutions.

Miss Addams spoke along the same lines as Mr. Harding, although admitting that there are two sides to this question, but emphasizing the need in Chicago of a sentiment in society which ministers ought to create in favor of a just and speedy settlement of all difficulties between laborers and their employers. The last speaker, Rev. Mr. Ellis, as a member of the union and pastor of the Mayflower branch of the Warren Avenue Church, represented, as he claimed, both the ministry and labor. He defended the action of the union and believes its demands for the shorter day to be just. In none of the addresses was there any abuse of employers, only it was asserted that their action was unjust, and that they are aiming to create a trust which will destroy unions altogether. It was voted to ask the employers to state their side of the question at a future meeting, and a committee was appointed to draw up a minute in reference to Judge Holdom's injunction and present it at a future meeting for discussion. This will not be adopted till both sides of this question have been brought out into clear light by statements from both parties. Employers decline to meet and discuss the question with their employees in the presence of outsiders like the Ministers' Union, but are ready and willing to present their version of the difficulty. Their general statement is that they have tried to be fair in the dealings with their employees but that they cannot afford to pay an increase in wages. While the shops are nearly all running, a good many persons who have books in the press which they are anxious to bring out for the holidays are not only disappointed lest the sale of these books be smaller than anticipated but troubled on account of the money locked up. Though making little noise this has been, and still is, one of the most serious strikes with which the city has been afflicted.

The Club

It was Ladies' Night and the attendance was large. A reception to President Eaton, one of the charter members, and Mrs. Eaton, was a feature. The club was gratified, also, at the presence of President Mackenzie of Hartford Seminary, and his wife. Both are

much at home in Chicago and in this club. Dr. Mackenzie is to have part in the ordination of Mr. H. B. Williams as pastor of the New England Church, which he himself served so long. The speakers were: Rev. Drs. F. E. Hopkins of the Pilgrim Church and Frank Smith of Warren Avenue Church, their subjects being, the Use of Literature in Preaching and the Prophetic Element in Preaching. The club is in a prosperous condition, but in its relation to aggressive Christian work in the city has not realized the purpose of its founders. As a social organization it has been of great value.

A Splendid Jubilee

The church in Kewanee, one of the growing cities of Illinois a little more than one hundred miles from Chicago, has recently celebrated its fiftieth anniversary. This is the church of which Dr. A. N. Hitchcock, field secretary of the American Board, Dr. C. A. Moore of Iowa, and Dr. James Tompkins were pastors. Rev. J. W. Nelson is the present pastor. Sunday morning Dr. Tompkins preached a memorial sermon on the principles, power and permanence of the Church of Christ, and Sunday evening Dr. J. E. Roy reviewed the history of the church, with which he has been in close touch during his entire life. Monday Dr. J. A. Adams delivered an address on Congregationalism and was followed by Mr. O. H. Loomis, superintendent of the Sunday school for forty-two years, and by Mrs. L. E. Wilhelm and Mrs. J. A. Adams, former members of the church. At the banquet in the evening Drs. Hitchcock and Moore and others made brief addresses.

An Efficient Mission

Two years ago the question of giving up Bethesda Mission was seriously considered by the City Missionary Society. It was situated in the midst of a dense population but there were few or no workers. At this crisis Mr. Firman of the Second Church, Oak Park, offered to take the superintendency of the school and with the assistance of a few others from the same church see what could be done to revive the work. He began the work with a pledge of \$1,000 from his own church. First Church, Evanston, responded to appeals with an offering of more than \$2,200 and thirty efficient helpers. From the report of the work now printed, we learn that the church has a pastor to whom it pays a salary of \$1,500, several paid visitors, a mothers' meeting, a boys' and girls' club, in fact nearly all the organizations of an institutional church. The increase in attendance at the Sunday school has been steady every month since the beginning of the year. In January it was 159, in September, rather an unfavorable month, it was 283. In October still larger. At the evening preaching services there is an audience of about 100. Fourteen have been received into the church. From the church itself over \$500 have been contributed.

A Tuberculosis Camp

Mrs. Edward L. Gaylord of Blue Island, a Chicago suburb, has given a farm of 160 acres near her home as a camp for the treatment of cases of tuberculosis among the poor of the city. She provides the means for fifteen tents and their future support. She is a member of the board of directors of the Visiting Nurse Association which will furnish the necessary personal care. Mrs. Gaylord will investigate conditions in other sections of the country and seek to introduce the most approved methods. Only a few of the more promising cases can be taken at present, but it is hoped that other gifts will increase the present facilities.

A Fine Record.

South Church, during the seven-year pastorate of Rev. W. B. Thorp, has made a fine

financial record. The church includes no rich men. Most of its members live in rented houses or in flats. Still, in the period mentioned, benevolences have reached \$26,830, and expenses, \$108,407. This last sum includes the payment of a mortgage indebtedness of \$27,000 and a \$4,000 organ. By the end of the year the total raised and paid by this church, leaving the church free of debt, will be \$138,738. Meanwhile the church has kept up its definitely Christian work in every direction and steadily added members.

Chicago, Nov. 23.

FRANKLIN.

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Ministerial Changes in a Great City

The secretary's report to the Manhattan Association showed how rapidly conditions have changed within ten years. For the first time in its history no students came before the association this year to be licensed to preach, a fact due to improvement in seminary methods, and to the fact that an increasing number of graduates, approved by their faculty, seek no additional authority for preaching, until ordained in their first pastorate.

The marvelous spread of the city's suburbs and the consequent separation of pastors by large distances, has led to the appointment of committees in each borough to visit pastors who become sick. The demands of the city are forcing the development of the brotherhood ideal. Out of a membership of seventy-three ministers nine years ago, forty-four have removed or died. The average pastorate is less than five years. When one remembers that there are men like Drs. Lyman, Kent, Herald and others, whose terms run from ten to thirty-seven years, it will be seen that the ministerial succession is swift with the majority. Of the membership of 100, only twenty-nine were in the association nine years ago.

Central Church's Men's Club.

Organized a year ago by fifteen men, today the club has over a hundred members, four champion teams in the Sunday School Athletic League of Brooklyn with numerous cups and other prizes. They have begun a series of eight entertainments, such as a song cycle, "Flora's Holiday" etc. The club has its own athletic field, and the church is providing social meeting rooms for the increasing activities which include a chess tournament, debating league, indoor baseball, basket ball, etc.

Developing a Branch

Tompkins Avenue Church is now spending much energy in strengthening the work of its large branch chapel at Park Avenue, which can accommodate 2,000 and is in a district that badly needs the gospel practically applied. The edifice has been improved and redecorated at a cost of \$2,500, and its work is quietly spreading under the guidance of Rev. I. H. Polhemus, formerly at Newark, and still a member of its presbytery. Mr. A. Gardiner Cooper, for several years superintendent of the Park Avenue Sunday school of 1,800 members, has been transferred to the home school, that his fine executive abilities may be applied to the large plans which Dr. Waters and his staff have determined upon.

Swedes Dedicate New Church Home

The Swedish Immanuel Church, Harlem, has made rapid progress under Rev. Otto Nelson. The nucleus of this church was formerly a mission of the Swedish Bethesda Church on East Fiftieth Street. In September, 1900, it organized as an independent body and became Congregational. An old Presbyterian building on Second Avenue at 119th Street was rented, and the next year Mr. Nelson was called as pastor. The church at once became a center of influence among the Swedes, many

being converted, and the membership doubled. Nearly a year ago it bought another Presbyterian building on West 139th Street, near Eighth Avenue, for \$20,000, a large undertaking for such a congregation. Less than 150 members subscribed \$6,000. A trust company loaned \$12,000 more and the balance, \$2,000, was loaned without interest by the Church Building Society. The edifice is of brick and seats five hundred.

Though services began May 1 at the new center, the renovation of the building was left till midsummer, when it was thoroughly repaired, decorated and fitted with new pews and cushions, at a cost of \$1,000.

The new home was lately dedicated with crowded audiences, the special service being in the afternoon, when Rev. Frederick Lynch preached on The Apostolic Church. The prayer was by Rev. C. W. Shelton, who has been the church's adviser in its move. In the evening Rev. Messrs. August Erikson of Boston and C. M. Ahlberg of Philadelphia preached. The church now has about 170 members, and in its attractive home will rapidly develop the large work awaiting it. Rev. Otto Nelson, the pastor, came to this country from Sweden in 1893. He graduated from Chicago Seminary, and was ordained at Worcester in 1901. Having accomplished a successful work in New York, he has accepted a call to a larger field in Breckton, Mass., and will be succeeded here by Rev. A. L. Anderson.

SYDNEY.

Georgia State Meeting

The churches of this conference touched shoulders in their eighteenth annual session, Nov. 2-5, in Marietta Street Church, Atlanta. Immanuel and Central Churches shared in the fellowship of entertainment. Rev. G. N. Smith of Baxley was moderator.

The chief features, outside of business, were a Sunday school institute on Friday and a missionary institute on Saturday. The former was under the charge of our efficient state S. S. and P. S. superintendent, Rev. J. F. Blackburn. The organization and work of the Sunday school was discussed in practical addresses. Dr. S. W. Howland, formerly missionary in Ceylon, now professor of theology in Atlanta Seminary, was a moving spirit in the missionary institute, while the women of Georgia brought good reports and plans along home missionary lines. State Missionary Brewer was helpfully active in this as in all sessions.

Piedmont, our lusty college infant in the foothills of the Blue Ridge, was worthily represented by Rev. G. S. Butler, professor of Biblical literature and treasurer, while Dr. E. Lyman Hood, new president of Atlanta Seminary, ably represented that institution. The conviction grows that the seminary has made no mistake in choice of president.

Strong sermons were the chief feature of the evening sessions and of the Sunday services at all the Congregational churches and missions in and about the city. On Thursday evening the three choirs of Central Church gave a delightful antiphonal concert which was a highly appreciated variety in the program. This concert was beautifully supplemented by a gem of an address on Music in the Service of God by Rev. W. O. Phillips of Demorest.

The most important business was the appointment of two committees growing out of the discussion of two problems. It was proposed to divide the conference into two bodies, one for North and one for South Georgia. Our state is just about the size of all New England, making necessary long and expensive journeys for delegates. All felt the force of the difficulty and equally strong the loss that would come from dividing the organized fellowship of the state. A committee was appointed to study the situation and report, if possible, at the next session, a plan for securing a fuller manifestation of fellowship.

The other committee was appointed to work out a plan for grouping, as far as possible, the churches that do not employ the full time of their pastors. Many of our pastors have four churches, often widely scattered, sometimes a hundred miles or so apart. The weekly journeys of these pastors are thus both arduous and expensive. This committee, composed of three laymen, has a delicate task.

The conference will go next year to Cochran in the southern part of the state.

F. E. J.

The Bible for the People*

By Rev. A. E. Dunning

The restoration of Israel following the captivity is marked by four chief events which have been subjects of study during this quarter. They occurred at intervals during about a century, and each was a distinct step in the development of the restored nation—the erection of an altar to Jehovah at Jerusalem, the rebuilding of the temple, the construction of the city walls, and the reading of the law to the people with their adoption of it. The first event created a center of worship, the nucleus of a nation; the second established orderly daily worship which fostered the unity of the nation; the third completed the system of civil government, and the fourth, which is the subject of our present lesson, furnished the permanent basis of civil government and religious life. The altar, the temple, the walls of defense and the law-book—these represented the essential elements of the Jewish state. What was the value of the law-book, how was it put to use, and what is its value to the people of our own country? The answers to these questions will be found in chapters 8-10 of the book of Nehemiah. They record these facts concerning the Sacred Scriptures of the Jews:

1. *The law taught to all the people.* The new municipality completed by rebuilding the walls of Jerusalem called for new social relations and new laws. The sense of need for them awoke in the people. That was the beginning of a religious revival. Civic reform may be expected to quicken religious sensitiveness if ministers guide the awakened public sentiment to the highest ends.

The people asked for the Scriptures [8: 1]. Their accepted teacher, Ezra, read the Scriptures to them [vs. 2, 3]. He gathered the people where they could hear [v. 4], began the service with worship [vs. 5, 6], and provided able teachers to interpret the law and apply its meanings [vs. 7, 8].

This simple outline of that day's doings in Jerusalem suggests the entire program of Bible study for today. A wave of civic reform is sweeping over the country. The principles on which it is based are the truths of the Bible. The people are little versed in these truths but their moral sense is awakening. Teachers of the Bible have an opportunity which they should make the most of, to gather the people together, to provide able interpreters, to press home on the consciences of all who will hear the truths which are vital to individual moral health and civic prosperity.

2. *The law welcomed with festivities.* The first effect of advanced knowledge of God's will is the sense of unworthiness in not having obeyed it. "All the people wept when they heard the words of the law." But they had met on a feast day [v. 2], and it was opportune. Their first duty was to express their joy because the will of God was revealed to them [v. 9]. They did this [v. 12]. But they kept on studying the law; and they discovered that they were in the midst of the time of an appointed festival of thanksgiving. [vs. 14-16]. So they kept the feast [v. 16], while they still studied the law [v. 18].

It is hard to realize that devout thanksgiving is the first duty of an awakened soul. This very Thanksgiving Day, so far as public religious services were concerned, was more distinguished by sermons pointing out the sins of the people and the dangers therefrom to the nation, than by sermons inviting the expression of gratitude in this, the most prosperous year in our history. Our national festival, however, like that of the Jews, is meant to be a pledge that the people will do what God has commanded them to do.

3. *The law honored by confession of sin and repentance.* Fasting followed thanks-

giving [9: 1], and confession [v. 2] and further study of the law with worship [vs. 3, 4]. The people reviewed their history in the light of God's providence [vs. 5-30], and cherished the gracious conclusion that God was forgiving and merciful [v. 31].

The best evangelists are those who are most faithful teachers of the Bible, most able to interpret its meaning in Christ's spirit toward men. The exhibition of divine holiness and of love to men because of their capacity for holiness moves men to confession and to works meet for repentance.

4. *The law adopted by a covenant.* The study of the Bible by the people brought them to know Jehovah as a covenant-keeping God [v. 32]. They saw that their national disasters had come to them because of failure to obey his commandments. They therefore made a solemn covenant with him and with one another to do his will, wrote and signed it [v. 38]. The leaders put their names to the written covenant [10: 1-27], and the rest of the people took a solemn oath to keep it [vs. 28-31].

This is the only sufficient result of Bible study. Not creed subscription, nor worship, nor even good deeds, but willing obedience is the acceptable consequence of knowing the will of God [Matt. 7: 21-27]. Such obedience makes holy lives, clean cities, a prosperous nation.

A Standing Congregational Council

The Union Council of Cumberland Conference (Maine), whose annual meeting was lately held at State Street Church, Portland, has been of great advantage to Congregationalism in the conference. During the past year seven churches have sought its advice and help.

One illustration of its benefit is in the case of Bethany Church, South Portland. This discouraged church had a shell of a building and a debt of \$2,300. Through the help of the council it has completed a neat and commodious house of worship and dedicated it free of debt. Another case is that of the Swedish Church, Portland, a weak organization which has also been given financial aid. The council is beginning to see what Congregationalism needs in Portland and vicinity.

J. E. A.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Mrs. Julia B. Hale, Chanut, Kan.\$3.00
Augusta M. Spencer, Saginaw, Mich. 2.00
F. H. Scudder, Framingham, 1.00

The Protestant clergy of Salem, Mass., are aroused and vigorous in denunciation of the mayor and other city officials responsible for non-enforcement of law.

* International Sunday School Lesson for Dec. 10. Reading and Obeying the Law. Text, Neh. 8: 8-18.

Brockton's New Pastor

AN OHIO ESTIMATE

Ohio called back a "favorite son," whom she had loaned to Michigan for three years, in the coming in 1897 of Albert Marion Hyde from his initial pastorate at Greenville, Mich., to the leadership of the "Old First" at Toledo. Born in "benighted Ashtabula," working his



way through Oberlin College at twenty, teaching for three years and then returning for his seminary course, Dr. Hyde in his first pastorate added 251 members to the church by his marked pulpit power and the use of the "Greenville Plan" of church extension.

Coming to Toledo June 1, 1897, he found this historic church with a membership of about 450 and facing the "down-town" problem in its most acute form. The present membership of 922 tells the story of sturdy and constant work and of a preaching power which without patent attachments has kept an evening audience of 1,000.

Dr. Hyde has done his part in the common work in Toledo, most rapidly growing of all the larger cities east of the Mississippi; in Toledo Conference; and in the State Association, which he has served as moderator, preacher and in many other places of service and honor. He is now a member of the executive committee of the Ohio Home Missionary Society.

Of fine presence, socially agreeable, a preacher of marked power, an excellent organizer and manager, still lacking some years of forty, Ohio reluctantly makes this involuntary loan to Massachusetts.

J. G. F.

A WORD FROM BROCKTON

Dr. Hyde comes to a church that is always loyal to its pastors and harmonious within itself. It is considerably the largest Congregational church in the state, south of Boston. Its people work together happily. What is locally called "the Porter Church spirit" is influential in the congregation. Under wise leadership the large number of young men, and as many young women, who make known their willingness to be led, will prove very effective. Porter Church is well organized for work and will respond to good leadership. It has a large, growing and enthusiastic Sunday school, with a Chinese department, and supports a foreign missionary in Bulgaria. Within a few years two other churches, one in the northern, another in the eastern section of the city, have colonized from it, and have been aided financially. It is hoped that this progressive church will soon support a missionary in the home field, as well as one under the A. B. C. F. M.

B. M. F.

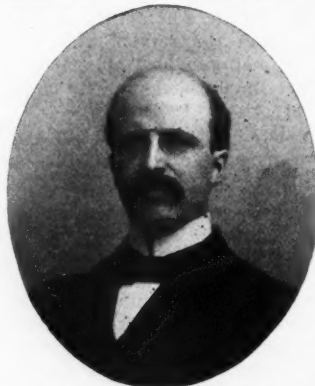
The thirty-ninth annual convention of the Y. M. C. A. of Massachusetts and Rhode Island was held in Westfield, Nov. 10-12. The attendance of business men and active laymen was unusually large. Addresses were given by Rev. F. J. Van Horn, D. D., of the Old South Church, Worcester; Fred B. Smith, the religious work secretary of the international committee; T. S. McPheeters, a prominent business man of St. Louis; L. L.

Pierce, secretary of the Washington, D. C., association; Dr. G. J. Fisher of New York City, who is preaching the gospel of physical health, and, as a representative of the international committee, doing much toward combining the boys of various Sunday schools into athletic leagues; and Prof. Henry Russell of Williams College. The Sunday afternoon meeting for men was attended by over 1,000, and, through the strong presentation of the gospel by Fred B. Smith, more than fifty men made the decision to lead the Christian life.

Pastoral Transfers

FROM ILLINOIS TO NEBRASKA

Ten years ago Rev. Lucius O. Baird brought to Illinois from the mission field of the far West, where he was a member of the Yale Band of Washington, a pious heart, spiritual fervor, a clear and well-trained mind, sober judgment and simplicity of purpose that enabled him to take up his large task at Ottawa with well-directed enthusiasm. Toiling with singleness of purpose, he preached the Word with power and managed the affairs of his church with singular skill and devotion. That a large measure of success has attended his efforts the records abundantly show. Besides meeting the heavy demands of the local church, he gave time to the management of the Ottawa Chautauqua, to the Illinois Home Missionary Society, on whose board he served seven years, the last two as its able president; yet at the same time he has been a force in our broader denominational work.



REV. LUCIUS O. BAIRD

Our loss we feel keenly, but we know that in God's plan the law of compensation is one of the most beneficent. We congratulate Omaha and Nebraska on securing a Christian gentleman so efficient and resourceful. The Illinois Home Missionary Society passed strong resolutions of appreciation and regret.

A. M. B.

A SON OF CONNECTICUT

The pastor installed at Westfield Church, Danielson, Ct., Nov. 24, Rev. Clarence H. Barber, is an all-around man. Born in Connecticut, he has spent his life there, except four years at Amherst. At academy and college he was a prize debater, and won honors in inter-collegiate athletics. On graduation from Hartford Seminary, he was ordained pastor at Torrington. After seven studious and fruitful years in this country parish, he accepted a call to North Church, Manchester. Here for eighteen years he has been a public-spirited citizen. He was chaplain of the House of Representatives in 1899, and two years later of the Senate. He was not new to the State Capitol, having represented Torrington in 1884. He has been a leading reform worker before the legislative committees at Hartford, and is president of Connecticut Temperance Union. In all this he has won the respect of even his enemies, and among the souvenirs he carried from Manchester is a double-barreled shotgun presented by the saloon-keepers and their supporters. He is a good mixer and could be foreman of a volunteer fire company without losing dignity. Presents amounting to \$400 indicate the regard he has won in the community. Space fails to tell of the handsome, substantial edifice which the Manchester church built under his care, and of his state leadership in Christian Endeavor. Fearless and strongly evangelical and evangelistic is his preaching. With open hand and heart he is a great pastor, who through men's friendship for himself has won them to fellowship with his Master.

T. C. R.

CONNECTICUT TO NEW YORK

Connecticut gives another pastor to New York in Rev. Edmund A. Burnham, son of the late Dr. Michael Burnham. He comes to Plymouth Church, Syracuse, from a pastorate in Stafford Springs, marked by earnestness, missionary enthusiasm, influence among men and cultivation of the highest music in devotion. His paper bore impressive witness to the cherished influence of home and ances-



REV. EDMUND ALDEN BURNHAM

try. It would almost seem as if heredity impelled Mr. Burnham to the ministry, not allowing him to rest in other vocations. Plymouth's new pastor is in the strength of his youth, with abundant energy for the work of a city church, yet is of a conservative spirit, which will not jar upon the traditions of a church holding fast that which is good. His attitude toward investigation and theological progress is cautious but not distrustful. Criticism is challenged to present substantiated results. In preaching, points of controversy are to be neglected for points of conviction.

The installation service was divided into five sections; the Opening included organ prelude, reading of minutes and invocation; Devotion covered anthem, Scripture and sermon; Investiture included installing prayer, with charges to pastor and people; Fellowship embraced the "right hand" and welcome to the city; the Closing included Gloria and benediction.

The sermon by Dr. A. J. Lyman was a noble appeal for a church big enough to match humanity entire. The church should seek to mean something to every one who passes its door. Professor Merriam of Hartford Seminary insisted that the people make the preacher and pastor as much as he makes them. A welcome to the city was given in all hearty cheerfulness by Chancellor Day of Syracuse University.

E. A. G.

FROM MARLBORO TO TAUNTON, MASS.

Those who have known the work of Rev. Lincoln B. Goodrich in the Union Church of Marlboro, Mass., congratulate the Trinitarian Church, Taunton, on its choice of him as its next pastor. A graduate of Amherst College and Yale Divinity School, he went to Marlboro early in 1896, after a brief pastorate in Bound Brook, N. J. He has been to his church a wise, strong and fearless leader. An important feature of his many-sided ministry has been his educational work among the young people, which has included, beside careful and systematic training in Christian discipleship, special features for the boys. With the co-operation of men of the church, a part of the parsonage barn became a Sloyd shop, where Mr. Goodrich has worked four years, nearly fifty boys of the Sunday school coming under his instruction and the girls sharing in the privilege the last year. So great an interest has been awakened by this work that similar courses will be introduced into the public schools. Summer camps and tramping trips for boys and youths have also contributed to the success of his ministry. During his pastorate 220 have entered church membership, 130 of these on confession. Numerous improvements have been made to the church property.

With these varied activities in his own parish, Mr. Goodrich has given much to the life of the city, where his departure causes regret among all classes and creeds. His influence has been large upon neighboring churches, and he has proved an effective evangelist. His ministry in Taunton began Dec. 1.

J. J. W.

Evangelists Torrey and Alexander will begin a mission in Toronto toward the end of this month.

Calls Ordinations Installations Resignations Dismissals Personals	<h2 style="margin: 0;">Church and Ministerial Record</h2> <p style="margin: 0;"><i>(Brief items suitable for these columns are solicited from pastors, church clerks and others. Names should be signed, but not for publication)</i></p>	Organizations Dedications Anniversaries Spiritual Activity Material Gain Ways of Working
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Calls

ALEXANDER, JAS., Roslindale Ch., Boston, Mass., accepts call to First Presb. Ch., Boston.

ALLEN, CHAS. F., professor of Hebrew, Atlanta Sem., Ga., to Middletown, N. Y. Accepts.

ANDERSON, AUGUST L., Brockton, Mass., to Immanuel Ch. (Swedish), New York, N. Y. Accepts.

BROWN, EDWIN O., Veazie, Me., to Jonesport. Accepts.

BRUNO, FRANK J., Granby, Ct., to Pilgrim Ch., Pueblo, Col. Accepts.

BUSS, WM. H., New England Ch., Aurora, Ill., to Fremont, Neb., a former field.

FISHER, C. F., Deep River, Ct., to Clinton Co.

GREEN, E. E., Buffalo, N. Y. (Presbyterian), to Geneva, O. Accepts.

HYATT, A. R., to Okarche, Okl. Accepts, and is at work.

KRAGY, FRANKLIN W., Hannibal, Mo., to Maplewood.

LYON, ELI C., Union Lake, Minn., to Grand and Dexter. Accepts.

MASON, GEO. L., recently of Vershire, Vt., to Unitarian Ch., Rochester. Accepts, and is at work. Has been received into the Unitarian ministry by fellowship committee.

NELSON, OTTO, Immanuel Ch. (Swedish), New York, N. Y., to similar work in Brockton, Mass. Accepts.

PEYTON, FRANK, Kingfisher, Okl., to Pond Creek.

PIHL, GUSTAF E., Bethany Swedish Ch., New Britain, Ct., declines call to Paxton, Ill.

RIVES, CHAS. J., Clay Center, Kan., to Westmoreland.

ROBERTSON, ALBERT A., Rockwell, Io., to Oakland, for one year.

SHERRETT, J. L., to Woodstock, Can. Accepts.

SMITH, ARTHUR, Piermont, N. H., to Scarborough, Me. Accepts.

SMITH, GEO. A., Demorest, Ga., to Ridgeway, Okl., and Waldron, Kan. Accepts, and is at work.

STACEY, W. H., to Parkdale, Can. Accepts.

STELMAN, I. NEWTON, Lakewood, N. Y., to Berkshire. Accepts.

TRUSSELL, WM. F., Champlin, Minn., to Detroit. Accepts.

WALKER, JOHN T., Forest City, Io., to Dowagiac, Mich. Accepts.

WARREN, BERTRAM A., Winnebago, Ill., to become assistant pastor at City Park Branch, First Presb. Ch., Brooklyn, N. Y. Accepts, and is at work.

WILLIAMS, WM. J., Downs, Kan., to Ft. Scott.

Ordinations and Installations

BARBER, CLARENCE H., 4. Westfield Ch., Danielson, Ct., Nov. 24. Sermon, Dr. Nehemiah Boynton; other parts, Rev. Messrs. N. J. Jones, G. W. Clark, F. D. Sargent and C. B. Moody, D. D.

BURNHAM, EDMUND A., 4. Plymouth Ch., Syracuse, N. Y. Sermon, Dr. A. Lyman; other parts, Rev. Messrs. A. R. Merriam, K. F. Norris, E. D. Gaylord, W. A. Robinson, D. D., and Chancellor Day of Syracuse Univ.

FLAGG, RUFUS C., 4. Newport, Vt., Nov. 21. Sermon, Pres. W. J. Tucker; other parts, Rev. Messrs. L. W. Mowry, J. K. Kilbourne, W. A. Warner and Dr. S. G. Barnes.

ACK, ROLLIN T., 4. Gorham, Me., Nov. 23. Sermon, Rev. Geo. Lewis; other parts, Rev. Messrs. C. W. Fisher, Wm. Ross, J. B. Clancy and Smith Baker.

LANDERS, WARREN P., rec. p. Westport, Ct., Nov. 23. Addresses by Rev. Drs. Nehemiah Boynton, F. S. Child, B. F. Hamilton and Messrs. G. H. Gutterston, H. H. Tweedy, G. A. Bishop, Kenneth Mackenzie, Jr. Other parts, Rev. Messrs. L. F. Berry and C. B. Strayer.

MOORE, CHAS. A., 4. Central Ch., Bangor, Me., Nov. 22. Sermon, Dr. E. C. Moore; other parts, Rev. Messrs. J. S. Penman, O. W. Folsom, C. W. Collier and Drs. G. F. Moore and H. L. Chapman.

POWELL, KATHERINE W., o. and 4. Custer, S. D.

SMITH, OTTERBEIN O., 4. First Ch., Council Bluffs, Io., Nov. 14. Sermon, Dr. A. L. Frisbie; other parts, Rev. Messrs. J. H. Skiles, J. W. Ferner, A. S. Henderson and W. A. Schwimley.

WILLIAMS, HORACE B., o. and 4. New England Ch., Chicago, Ill. Sermon, Pres. W. D. Mackenzie; other parts, Rev. Messrs. David Beaton, F. N. White, E. S. Winchester and Drs. G. F. Savage, J. H. George and F. E. Hopkins.

Resignations

ALLEN, LYDIA M., Hornby, N. Y. Has removed to Beaver Dams.

CHASE, C. THURSTON, renews resignation at Flatbush Ch., Brooklyn, N. Y., to take effect at the close of February, 1906, after six years' service.

HIBBARD, AUGUSTINE H., Woodstock, Ct., after nine years' service. Will reside in Torrington.

SMITH, ARTHUR, Piermont, N. H., after more than six years' service.

WALKER, JOHN T., Forest City, Io.

WHITCOMB, WM. F., Surry, N. H., after five years' service.

Dismissals

GOODRICH, LINCOLN B., Union Ch., Marlboro, Mass., Nov. 14.

Personals

ATWOOD, ALFRED R., and wife, were given a generous sum of money by their former parishioners at Cotuit, Mass., as they were about to enter upon new work in Quincy.

BROWN, VICTOR, Platteville, Wis., is rapidly convalescing from an operation for appendicitis, performed Oct. 9.

BUSHNELL, SAM'L C., Arlington, Mass., has been made a member of the Board of Directors of the Cong'l Education Society.

DOANE, JOHN, who is about to leave Fremont, Neb., for his new field in Greeley, Col., was presented by friends in the Fremont congregation with a set of solid silver dessert forks and \$193 in gold. The members of the choir gave him a set of solid silver spoons matching the forks.

LILLIE, KING R., for more than two years baritone soloist and valued church worker in Bethel, Vt., recently resigned to pursue further musical study. Members of the church and society presented him with a purse of gold upon his departure.

LITTS, PALMER, and wife, who have recently closed work in Dinsdale, Io., will reside in Ames.

MCGOWN, ALFRED J., and wife, at a farewell reception given them when closing their 20 years' service of the church in Amherst, N. H., were presented with two gold certificates for \$100 each.

MERRILL, GEO. E., Vermilion, O., presented with a check for \$50 by the Ladies' Working Club, an organization composed of a few rural members of the congregation. The gift was a complete surprise, and Mr. Merrill knows now of 12 women who can keep a secret.

OSBORNE, CYRUS A., Roscoe, Ill., has become secretary of the Congress of Religions, with office in Lincoln Center, Chicago. He will also have general charge of *Weekly Unity*, a Chicago publication.

REED, FRANK H., who is just entering upon service at Ossipee, N. H., closes 20 years' service with Lanesville Ch., Gloucester, Mass.

TATE, WM. J., on his return from American Board Meeting at Seattle, was taken ill at his sister's in Owego, N. Y. He has sufficiently recovered to be removed to his home in Higganum, Ct., but will be unable to preach for some time. Rev. Mr. Towle of the County Children's Home at Haddam is supplying the Higganum pulpit.

WALKER, CHAS. T., was given a reception in Woodbridge, Ct., in recognition of his 40 years' service as organist and choir director. A sum of \$180 in gold was given Mr. and Mrs. Walker. The day was the anniversary of Mr. Walker's first singing school in Woodbridge.

American Board Personals**APPOINTMENTS**

GREEN, Miss JULIA E., Worcester, Mass., Nov. 21, to the Ceylon Mission.

COMMISSIONED FOR SERVICE

TALLMON, Dr. SUSAN B., San José, Cal., Oct. 31, to Lin Ching, North China Mission.

DEPARTURES

BALLANTINE, Mrs. JOSEPHINE L., from Boston, Nov. 1, to Rahuri, the Marathi Mission, India.

DAVIS, J. D., from San Francisco, Nov. 25, to Kyoto, Japan.

GATES, Miss EDITH, from Boston, Nov. 1, to join the Marathi Mission, India.

HERRICK, Rev. and Mrs. DAVID S., from New York, Nov. 25, to Battalagundu, Madura Mission, India.

STIMSON, MARTIN L., from San Francisco, Nov. 15, to Ruk, Micronesia.

TALLMON, Dr. SUSAN B., from San Francisco, Nov. 4, to join the North China Mission at Lin Ching.

WILDER, Rev. and Mrs. GEO. D., from San Francisco, Sept. 27, to Tung-chou, North China.

ARRIVALS IN THIS COUNTRY

BICKNELL, Mr. and Mrs. JOHN, who have been connected with Jaffna Coll., Ceylon, under term service, arrived at New York Oct. 15.

HOLBROOK, Dr. MARY A., of Kobe, Japan, arrived at San Francisco Oct. 23.

ARRIVALS ABROAD

At Yokohama, Japan, Oct. 5, Rev. and Mrs. SAMUEL C. BARTLETT, Rev. and Mrs. HENRY J. BENNETT, Rev. C. A. CLARK, Mrs. AGNES H. GORDON and Miss CORNELIA JUDSON.

At Kusale, Micronesia, Sept. 13, Miss JENNY OLIN.

At Genoa, Italy, Oct. 6, Miss ANSTICE ABBOTT of Bombay, India.

Churches Organized

EAST CHARLESTON, VT., 23 Nov., 62 members. Rev. L. A. Wilson.

SAN FRANCISCO, CAL., JAPANESE, 13 Nov., 20 members.

Suggestive Methods

BERLIN, MASS.—Rev. C. E. White has issued a little folder giving in compact form the announcements, programs, etc., of all departments of the church, thus answering the objection that Christian Endeavor and the Church are "distant relations."

BEVERLY, MASS., *Dane St.*—Rev. E. H. Byington receives public school teachers as affiliated members during their temporary residence in town.

BURLINGTON, VT., *First*.—Committees appointed by the church and society have forwarded to the First Ch. of Detroit, Mich., resolutions expressing appreciation of the pulpit and pastoral labors of Dr. G. Glenn Atkins and congratulating the Detroit church on having secured him for its minister.

DENVER, COL., *First*.—In this down-town church Rev. Monroe Markley is presenting illustrated sermons and lectures with stereopticon each Sunday night and crowding the large edifice, often turning people away. The illustrated addresses are now a regular part of the church work.

DURHAM, N. H.—Rev. W. S. Beard sends to each student entering the State Agricultural College a cordial invitation to avail himself of the church's ministrations, offering his personal assistance should it be needed, and enlisting the student's co-operation in church work through a classified list of activities on which the branches chosen are to be marked with a cross.

HOLLIS, N. H.—During the recent serious illness of Dr. S. L. Gerould, requiring an extended stay in a Boston hospital, brother ministers gratuitously supplied his pulpit for ten Sundays.

Continued on p. 824.

No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome.

Royal should take the place of cream of tartar and soda and saleratus and sour milk in making all quickly risen food.

ROYAL BAKING POWDER CO., NEW YORK.

Church and Ministerial Record Meetings and Events to Come

(Continued from page 823.)

MILLBURY, MASS.—Rev. G. F. Ekins has issued a suggestive four-page folder entitled, *Hints to Committee Men*, which, if followed, would tend to increase interest in their duties and faithfulness in performing them.

MILLERS FALLS, MASS., First, Rev. Charles Clark. Sunday school has adopted Cross and Crown system. The first gift to each pupil is a celluloid button. Three months' regular attendance at church and Sunday school with good behavior wins a metal pin; six months and nine months brings rewards increasingly valuable, and at the close of the year solid gold pins are awarded.

NEW HAVEN, N. Y., Rev. Samuel Johnson. Annual thank offering service held by women yielded \$54 for missionary society. Sunday school has adopted button method to increase constant attendance.

NORTH ADAMS, MASS.—Dr. T. E. Busfield has propounded several questions to the citizens, the answers to form the basis of Sunday evening sermons. The questions are: What is the greatest peril of our country? How best prevent the prevalence of crime? How can the schools better promote good citizenship? How can the churches more effectively fulfill their duty to society? How far is every citizen responsible for the solutions of the problems these questions suggest?

YANKTON, S. D.—Rev. B. G. Mattson devotes one afternoon each week to personal conferences with college students. Seventeen members were received last month, seven on confession.

Local Revival Interest

MAZEPPA, MINN., Rev. S. T. Beatty. Under the leadership of Rev. Messrs. Thomas of Winona, Curtis of Rochester, Wilcox of Zumbrota, Warren of Lake City and Griffith of Plainview, who volunteered their service, the people were stirred as never before. Evenings of the second week found places of business in darkness and proprietor and employees at church. Afternoon meetings were largely attended. A men's meeting was held in the opera house one morning.

SLEEPY EYE, MINN.—A successful series of meetings just concluded in this town, named for a good old Indian chief who held back marauding savages. Rev. M. S. Hartwell, pastor, received 81 members in connection with these meetings. This year 106 persons have been received, nearly doubling membership.

SOUTH MANCHESTER, CT., Rev. G. W. Reynolds. Miss May B. Lord, evangelist of the Connecticut Bible Society, closed, Nov. 12, a series of meetings in which Congregationalists and Methodists united. There were 75 conversions and quickening of members. The pastor pronounces Miss Lord a gifted and vigorous worker and an effective speaker, who, through consecration and passion for souls, wins many in personal interviews. Scores of men have been reached and the churches are facing new problems.

Special services have been held at *Hay Springs, Neb.*, with Evangelist N. L. Packard; at *Richmond, Mass.*, with preaching by four neighboring pastors; at *South Hawley, Mass.*, Rev. Frank Butler being assisted by Rev. E. H. Byington of Beverly, with mission and normal classes conducted by Mt. Holyoke students; at *Tabor, Io.*, led by Dr. Ferris of Chicago; at *Hastings, Neb.*, under Mr. McConnell and at *Calais, Me.*, in charge of Dr. C. H. Cutler of Bangor. At Hay Springs and Tabor attendance was regrettably small.

Gifts

WEST BROOKFIELD, MASS., Rev. J. H. Gaylord. From Rev. Leander T. Chamberlain, a native of this town, now living in Brooklyn, N. Y., leaflets for distribution, giving picture of the church (on cover), order of worship, church calendar and directory.

Anniversaries

ANDOVER, MASS., West, Rev. J. E. Park. Seventy-fifth of Juvenile Missionary Society (Nov. 19), one of the oldest in the country, with a story of world-wide influence. Remembrances by Miss Susanna E. Jackson (daughter of the first pastor) and Mrs. A. B. Cutler. Treasurer told what the society had given to missions during its lifetime; glimpses were given of lives which under its inspiration had been dedicated to the Master's work, while many older members spoke of the broadening of interest and outlook received in their early days at its meetings.

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This treatment at once removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails. [Adv.]

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 4, 10:30 A. M. Speaker, John Calvin Goddard; topic, *The Puritan, a Man Subject to Like Passions as We Are*.

WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2:30 P. M. Dr. W. T. McFveen, leader.

Marriages

The charge for marriage notices is twenty-five cents.

DEAN-PARTRIDGE—In Edin., Vt., Nov. 21, by Rev. H. C. Howard. Miss Eloise J. Partridge, daughter of Dr. J. M. Partridge of South Bend, Ind., and Rev. Benjamin A. Dean, pastor of North Hyde Park (Vt.) Church.

MESERVE-CLARK—In Windsor, Ct., Nov. 22, by Prof. C. S. Heardslee, Rev. H. C. Meserve of Milford, Ct., and Mrs. Charlotte G. Clark.

MILLS-SPEYMAN—In Omaha, Neb., Nov. 7, Rev. Herbert B. Mills and Miss Clara Speyman.

Births

CLARK—In Ahmednagar, India, Nov. 26, a daughter to Rev. Alden Hyde Clark, missionary of the American Board.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ARMS—In Hartford, Ct., Nov. 20, Rev. W. F. Arms of Ferryville, Ct., aged 74 yrs. He graduated from Yale in 1853 and had held pastorates in Pennsylvania, New Jersey and Massachusetts. He died suddenly of heart disease.

BUSSEY—In Pittsburg, Kan., Nov. 12, Mary Josephine Hattey, wife of Rev. Robert D. Bussey.

CRAGIN—In Sonoma, Cal., Hannah E., wife of Rev. C. C. Cragin, pastor at Sonoma, aged 7 yrs.

DIXON—In Whitewater, Wis., Oct. 18, Rev. H. H. Dixon, aged 87 yrs. He had held pastorates in Johnstown, Pa., Lake, W. Rosendale and Metomen, and was the oldest ordained Congregational minister in Wisconsin.

GOODENOUGH—In Torrington, Ct., Aug. 30, Mrs. Jessie M. Beckwith, wife of Rev. G. F. Goodenough, aged 80 yrs.

LORD—In Laingsburg, Mich., Nov. 20, Rev. Joseph S. Lord, aged 67 yrs. He had been for many years the oldest living alumnus of Yale, having graduated in 1831.

MORSE—In Durham, N. H., Nov. 8, Rev. William E. Morse, aged 49 yrs. He worked many years in the foreign field under the American Board and later became pastor at Shelburne Falls, Mass.

SMALL—In West Leeds, Me., Rev. Uriel W. Small. He held pastorates in the West and in Maine and Massachusetts during a period of forty-five years.

YOUNG—In Denver, Col., Oct. 21, Rev. Archibald R. Young of Ashland, Wis., a graduate of Bangor Seminary, 1904.

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Vernis Martin Parlor Cabinet, curved glass sides and door, plate glass shelves, mirror back, with curved legs, \$45.00

Parlor Set, three pieces, heavy frames with curved arms, hair topped upholstery, covered in handsome silk Damask, \$69.00

Mahogany Music Cabinet, with exquisite inlaid work, eight sliding shelves.....\$29.00

Mahogany Divan, carved frame seat, back and arms finely upholstered in the best curled hair.....\$39.00



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St. Louis Letter

"The lid" is still on in this city of the largest brewery in the world. The predictions of District Attorney Jerome, that the "moral yearnings of the rural communities" could not be satisfied in the administration of government among large urban populations, has come to naught. Today we have a quiet Sunday, a law-abiding people with the saloons closed tight. The brewery forces are moving with tremendous energy against the retention of the Sunday law. By petition, organization, money and secret influence the movement toward the repeal of the law is gaining headway among certain classes; but with the present legislature and Governor Folk holding the reins, no change is possible for three years. Meanwhile we have the fourth city in population with a Sunday free from the domination of the saloon—a somewhat unusual situation for a great city.

The St. Louis Congregational Sunday School Union closed its first year with a meeting of 225 delegates. Under the guidance of Pres. P. A. Griswold the union has come to a place of eminent usefulness to Sunday school workers. Mr. L. P. Baumann has been elected president for the coming year.

Our churches are moving forward with large hope. The coming of Drs. McLeod and Mills, with other pastors, has given new impetus to the general work and a spirit of optimism is epidemic.

At Reber Place, the new auditorium is rapidly being furnished. Congregations are composed of sixty per cent. men. The work is being carried forward with vigor by Rev. Earl Henson. Rev. Walter Spooner has recently come from Michigan to take up the burdens of Union Church. House-to-house visitation and a series of evangelistic meetings brought new scholars to the Sunday school and twenty-four converts into church membership. On a recent Sunday the teachers visited all the homes of the scholars.

Rev. J. B. Toomay during the summer tramped across the state. In this journey he discovered among the farming people a strong sentiment in favor of state and national righteousness as exemplified by Governor Folk and President Roosevelt. At Fountain Park Church, of which Mr. Toomay is pastor, many needed improvements on the church property are being made. The force is rallying with vigor to support the modern plans of a wide-awake pastor. Mrs. Carrie B. Leland, a graduate of the Hartford School of Pedagogy, has been secured to instruct the Sunday school teachers. On Wednesday evening they gather to a supper, after which the hour before prayer meeting is given to the lesson.

At Webster Groves, Rev. Carl S. Jones has brought devoted enthusiasm to a responsive people. The church debt is being reduced, \$1,400 having been raised Nov. 12; \$800 have been spent for parsonage improvements, and a forward movement for missions has been inaugurated. A daily kindergarten has been established and an expert kindergarten engaged to take charge of the primary department of the Sunday school. A Young Men's Club has been organized, and twenty-six persons have joined the church since May 1.

Rev. George G. Ross, with his loyal people, has paid the debt on the church at Old Orchard and the mortgage was recently burned with addresses by Dr. T. B. McLeod and former Mayor Cyrus P. Walbridge. Thirty additions have been reported, and a new parsonage is being built.

The largest Sunday school among our churches in the state meets at Hyde Park Church, where Dr. Jones has just completed his fourteenth year of service. He is regarded by all as the bishop of St. Louis. The work in this church is prosperous and deepening spirituality has become evident in all the activities of this important field.

First Church has secured Dr. T. B. McLeod as temporary supply for the winter, and he has entered on his pulpit work with renewed health and effectiveness.

NEW FEATURES AT PILGRIM CHURCH

Plans for Pilgrim's new edifice are in the hands of the building committee for approval. Much care is being given to the details and a building with every wise modern improvement is promised. It will not be completed for some time and meanwhile work at the down-town church is progressing with unexpected activity. Dr. Mills has effected these additional church organizations: a large number of men have pledged themselves to support the midweek service, accepting definite assignment for service in rotation, so that at each meeting a certain number are prepared to add to the interest and power of the meeting; the men are gathered into an efficient brotherhood through which they may gain a consciousness of their power as a body

and their ability for various methods of special service; the Young People's Society is made more thoroughly representative of the young people of the church; the local neighborhood is carefully studied and special work undertaken in connection therewith through the Sunday evening service.

The strong administrative power of Dr. Mills has brought to Pilgrim a new grip on the situation. The possibilities of such a church are magnificent and it is hoped that many of them will be speedily realized. P. W. Y.

A Kansas Jubilee

First Church, Topeka, has just been celebrating its fiftieth anniversary during four very happy days. Rev. Linus Blakesley and Mrs. Blakesley were brought from El Paso, Texas, and Dr. D. M. Fisk was kept at home to grace the occasion. This was the first church organized in the city and the second Congregational church formed in the state. Its life covers the life of the city, in whose affairs it has had leading place. Rev. S. Y. Lum, pastor at Lawrence, preached the first sermon in December, 1854, in the house of Mr. A. A. Ward. Oct. 14, 1855, a company met in the house of Mr. James Cowles to organize an "Anti-Slavery" church. By this name the church was called till after the war, when it was known for a time as the "Free Church." The nine charter members came from seven states.

The church was happy in its first pastorate as in succeeding ones. Lewis Bodwell came to Kansas fired with all the love of freedom that the news of Kansas wrongs was stirring in the East. He was but twenty-eight, handsome, hopeful, fearless. Because the avenues of travel in Missouri were closed

Continued on page 826.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

REV. A. S. GREGG, field secretary of the International Reform Bureau, is available for addresses in the interest of non-resistance and total abstinence, and for popular lectures on the general subject of social reforms at rallies, conventions and Chautauquas. His address is 21 Merwin Street, Springfield, Mass.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1893. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels, publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODARD, President.
Rev. G. McPHERSON HUNTER, Secretary.
W. HALL ROPES, Treasurer.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

For Rent. Very low terms, pleasant, well-furnished house; college town, no malaria or humidity. Address J. A. Mattison, Danvers, Ga.

Second-Hand church and chapel organs, Estey and other makes, taken in exchange. Send postal for list. Estey Organ Co., 120 Boylston Street, Boston, Mass.

We keep men in line for advancement without danger to their present positions; write for booklet and state position desired. Hapgoods, suite 509, 309 Broadway, New York.

Wanted, an American tinsmith and plumber, sober, reliable and willing. Correspondence desired from such as desire a permanent situation in a growing town. Address O. H. Northrop, East Hampton, Long Island.

Organist wishes to locate with church desiring good conscientious worker. Remuneration for services to suit church. Recommendations of highest from musicians and ministers. Correspondence solicited. Address William V. Pett, 28 Hewins Street, Dorchester, Mass.

Round Trip Tickets Boston to Halifax can be obtained for subscribers of *The Congregationalist* and their families for \$6.00. This does not include state-rooms or meals—just the passage. Address Halifax, care *The Congregationalist*, Boston, Mass.

Scholarship. A minister's or teacher's son can obtain a scholarship amounting to one-half the regular tuition in a leading New England boarding school. Only requirement, an unquestionable moral character. Address L. 46, care *The Congregationalist*, Boston, Mass.

Mistletoe. One bushel in patent hamper delivered prepaid to any express office east of the Rockies, \$3.50. Smilax and other beautiful Southern decorations furnished. Address Mrs. Frank E. Jenkins, Ladies' Union Central Congregational Church, 229 N. Boulevard, Atlanta, Ga.

Wanted, a Lady to assist in office work, stenography and typewriting in the Missionary Academy at Ashland, Wis. Salary of missionary proportions, but good prospects of early increase. Work inspiring to any one interested in Christian education. Address Principal Fenenga, 913 Congregational House, Boston.

For Sale. Sets of all standard reference and other books, like Century Dictionary, The Britannica Scribner edition, New International Universal Americana, Johnson and other encyclopedias at reduced prices; Modern Eloquence, Stoddard's Lectures, Century Library of music, Beacon Lights of History, Larned's History for Ready Reference, Hastings's Bible Dictionary, etc. Above books bought or exchanged. Address Book Exchange, 46, care *The Congregationalist*, Boston.

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A Kansas Jubilee

[Continued from page 825.]

to Kansas settlers, he made his way through Iowa and Nebraska. Met at the Kansas line by the United States marshal, he was arrested, and with his companions was conducted by Federal troops to the Kansas River, where they were released by Governor Geary. He reached Topeka to find at the first communion that of the nine members who had formed the church a year previous, only three were present. Two were out of town, one ill and two in the Leocompton Prison.

The small church voted at once to build. The town company gave the lots, and work was begun in 1857. Mr. Bodwell was chief in everything; quarrying and hauling stone, laying rock with his own hands, gathering funds in Topeka, and again going East to get money and encourage the Andover Band. Twice the stone walls of the church were leveled by cyclones. Not till 1861 could the building be dedicated. The hardness of early conditions and the zeal of Pastor Bodwell may be indicated in this incident related by one of the oldest members. It was in 1859, and this brother was living in an unfinished cottage. Mr. Bodwell had called to ask him to become a member. He felt himself unworthy. Pastor and family sat about the supper table forgetful of the prepared meal while Mr. Bodwell urged the worthiness of Christ. When the pastor had finally overcome the objections of the brother and they thought of supper, it was found that the coffee had frozen in the cups.

The church has had but six pastors. After Lewis Bodwell came Peter McVicar, later superintendent of public instruction and for twenty-five years president of Washburn College, and J. G. Merrill, now president of Fisk University. Dr. Linus Blakesley served twenty-nine years, during which the church widened its borders and grew in importance, adding 1,369 members.

After ten years of Dr. Blakesley's ministry the old edifice was taken down and the material used in the construction of the present \$23,000 building. Dr. Blakesley helped to give the state constitutional prohibition. Governor St. John was a member of his congregation, and though certain politicians threatened the removal of the "fool preacher" because of his interest in temperance, the church stood loyally by him. During this pastorate fifty-four members were dismissed to form Central Church, of which Dr. C. M. Sheldon has been the only pastor.

Dr. D. M. Fisk came in 1899. This energetic man soon saw the opportunity in the sociological department of Washburn College and the church reluctantly surrendered him. It is largely because of Dr. Fisk that Washburn College has been fully introduced to the land and its student body increased in the last five years nearly 300 per cent.

Dr. Francis L. Hayes came in 1902. His work has been singularly blessed. Bright in speech, with the happiest human touch, he has won universal favor. Over 200 members have joined since the pastorate began, about half on confession. At the December communion the church will have 600 members.

The formal services of the jubilee began with the prayer meeting Thursday, Nov. 16. Friday evening brought a formal reception to Dr. and Mrs. Blakesley, with addresses by several of the oldest members. But three charter members are living.

Sunday, Dr. Blakesley gave an historical address in which he sketched the influence of the Church on the life of the city and state. Dr. Fisk spoke feelingly of the relation of the past to the present and future, and urged the church to repeat the heroic life that characterized the founders. On Sunday evening Dr. Blakesley gave one of his old-time musical services. With a chorus of twenty-five and some of the best soloists in the city, he led in rendering some masterpieces of music. He was greeted with crowded houses.

In an early day, the old stone church for a time housed the legislature of the state, and in that building was adopted the Kansas motto, "Ad astra per aspera." It is still the largest Congregational church in the state. It has taken high ground on civic issues, and been forward in missionary enterprises.

H. R. T.

The world some day must return to the word duty and be done with the word reward. There are no rewards and plenty of duties.—R. L. Stevenson.

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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 10-16. The City of God. Rev. 22: 1-8.

Recent events give special timeliness to this theme. Civic uprisings, the dethronement of bosses, the rallying of the people to the standards of righteousness, betray noble dissatisfaction with shameful conditions and inspire a hope that in time we may have on this continent cities which may fairly be called cities of God. We have today one City of Brotherly Love and another particularly distinguished by the title, City of Churches; and however far each may be from meriting the appellation, it is something to have an ideal toward which to strive.

Let us not limit this subject to the great cities, but take as object lessons the zeal of reformers therein, the new conception of civic responsibility which has taken hold of citizens this autumn as never before, and let us ask how the same spirit of purification may touch the life of our communities the country over. A city of God may have three million inhabitants or it may have three hundred. The phrase stands for that kind of community life which measures up to God's thought of men in human relationships. What does God think of your town or state? Does he see plague spots, pitfalls, man's inhumanity to man? Or does he see anything like this picture which John paints?

We cannot explain all its symbolism, but there are two or three great words which intimate the kind of life which is to be in that heavenly city by and by, and which is to be in our earthly cities, too, if we really believe the petition, "Thy will be done on earth as it is in heaven," is to be answered.

1. *The throne of God.* That was the central thing in the vision. Do we see any faint shadowing forth of it when we climb to the top of a twenty-story office building and look down upon a modern city? The throne of God means the divine authority, not arbitrarily set up, but willingly accepted by all the sons of men. Parks, playgrounds, public gymnasiums, better dwellings for the poor—all these are important adjuncts of the city of God. But they count for little unless the men and women, boys and girls who throng the parks and walk the streets obey God's law, recognize him as their rightful sovereign, heed his plain commands to his children in his book from Genesis to Revelation, do his will hour by hour in the home, office, factory or school. The best thing that could be done in behalf of municipal reform or for a more beautiful city externally, would be the imbuing of the people with the sense of the righteousness of God's rule over them.

2. *Service.* "His servants shall do him service." In the heavenly life and in the earthly life, too, as it becomes more and more heavenly there is a field for service. That makes existence something more than idle dreaming or resting on soft pillows, or breathing sweet perfumes. Jesus' thought of life is still dominant. We never reach the point where there is no work to do in his kingdom. Today as our cities are organized a deal of service is rendered, from the street sweeper up to the mayor and aldermen. When honestly rendered it counts for the public weal. When faultily discharged it means sometimes death for many; as typhoid epidemics rage when proper inspection of the water works is neglected. There is a great deal, too, of gratuitous service in our cities. Never before was there so much in the way of district visitation, of ministering to the sick and poor; but such ministration lags far behind the demand for it. By and by, perhaps sooner than we think, citizens of great cities, inhabitants of little towns, will rise to the ful-

fillment of their responsibilities as servants of others for Christ's sake.

3. *Light.* Darkness goes when God is recognized and when men love one another—the darkness of ignorance, of superstition, of fear, of sin. How much the electric light has done to make life safer through the dark hours of the night! You Christians stand for the light in your community. You have the light of knowledge, of the glory of God in the face of Jesus Christ. Let that light shine when public policies are to be determined, when men are being elected to office and let it shine all through the year through your faithful exemplification of neighborliness, of worthy citizenship, of Christian brotherhood.

With what pride Paul speaks of his citizenship in Tarsus. Shakespeare makes one of his characters say of the Forest of Arden, "Aye, I was born there." We ought to help make our cities and towns so pure that any resident will be proud to dwell therein.

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Inauguration of President Kirbye

On Nov. 9 Drury College inaugurated Rev. J. Edward Kirbye, D. D., as her fourth president. The crowded exercises were marked by unusual academic dignity and impressiveness, by addresses of a high order and by such an enthusiastic gathering of the constituency of the college as gave splendid impetus to the opening administration. Noble delegations of representative Congregationalists came from St. Louis and Kansas City. Collegiate fellowship was widely represented. Local pride and interest were exhibited in an unwonted degree.

The chief addresses were by Dr. S. M. Newman of Washington and President Kirbye. Dr. Newman was simple, elevated and self-denyingly brief. He enforced these characteristics of an ideal college education: the spirit of search as over against university research, and the attainment of self control and vision, issuing in service. President Kirbye's inaugural theme was Democracy and the College. It traversed his chosen field of history, showing the interaction of scholastic ideals and popular movements, and issued in a cour-

ageous and forceful discussion of the educated man's relation to present-day moral and social issues.

Dr. Jenkins of Atlanta brought the greetings of President Kirbye's former associates in the South and spoke words of sincere and tender praise as to his energy, wisdom and devotion in fostering Southern Congregationalism. Dr. William M. Jones of St. Louis was eloquent as the representative of Missouri churches, and rejoiced at the clearly announced policy of the new administration to emphasize the distinctively Christian character of the college. His plea was splendidly enforced by Hon. Alfred Page's stirring response on behalf of the alumni, testifying to the genuineness of Drury's fruits in individual lives. The most finished and finely flavored words were those of Prof. A. P. Hall telling how President Kirbye had won already the hearts of his associates and pledging their affectionate loyalty in his heavy task. The trustees made an unusually frank statement of the financial condition, which made it a real test of courage for the newly inaugurated president to say, "I accept the office and its responsibilities."

The day made clear a number of hopeful things. President Kirbye has immense vitality and splendid virility. The students love him—no milder word will do. He has especial attractiveness for young men. He has the grace of co-operation with his fellow-workers and fine gifts of speech to make his plea acceptable. He intends to make the college serve the churches and their interests. He will teach the Bible in the curriculum. The needs of the Southwest for an educated native ministry make him feel that the college must offer the elements of theological instruction. He has next to the best football team in the state, and the college recently helped nobly and shared largely in the fruits of a sweeping union revival service led by Dr. W. E. Biederwolf. Uncle Sam has detailed an officer to the newly-created department of military instruction; the Conservatory adds organ instruction, using the fine newly installed instrument of the First Congregational Church; and the curriculum is to be revised to put the college fully abreast of the best Western schools. Such happy omens attend the new presidency. H. P. D.

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Dawson Ministerial Conference at Schenectady, N. Y.

Schenectady's spiderweb system of inter-urban cars brought ministers from a dozen cities and large towns together on Tuesday of last week, and still more came from village churches scattered over a large area, making in all 200. It was the idea of Dr. George R. Lunn of the First Reformed Church to get these men together and deepen, then diffuse the atmosphere of Dr. Dawson's mission. Dr. Dawson was a silent participant in the morning session, but all the moving earnestness of his preaching was redolent in the gathering, and his young disciples, Dr. Lunn and Dr. Fred Winslow Adams of the State Street Methodist Church, took care of the formalities. But the good thing about the conference was the insignificance of the formalities and the prominence of the verities. In the words of one of the ministers, "The most striking thing about the conference was 'the atmosphere.'" Reality and sympathy were the words that formally expressed the thought of the day.

Dr. Lunn spoke of the infinite variety of experience with which the minister should sympathize and of which he should be constantly aware—the sick-at-heart, the burdened, the baffled. Rev. J. Douglass Adams of the First Reformed Church, New York City, in speaking of Some Facts in Character Preaching, touched many problems of the minister's work with the skill of an evident master, as he showed the bearing of self-command on the part of the preacher upon his work. He impressed the thought that concentration makes the busy man, and that the busy man is the happy man, who can approach the world with sympathy rather than captiousness. Rev. J. Jones Lawrence of Albany spoke on Personal Evangelism, and pointed out how great an impulse would be given to the extension of the kingdom if every minister made greater conscious efforts to persuade men. All this occurred in the chapel of the First Presbyterian Church, where the brethren enjoyed two happy meals together. At 3.30, at the First Reformed Church, Dr. Dawson told of his mission work in Highbury Quadrant Church, London, and the narrative was inspiring. In the evening he preached as usual.

A. E. T.

Anniversary in Concord, N. H.

Notable days in the history of the First Church were Nov. 17-19, when it celebrated its 175th anniversary of organization. The weather was perfect and the attendance large throughout. At the opening session Hon. J. B. Walker, great-grandson of a former pastor, spoke on The Early New England Town, specifying courage, persistency, political equality, self-government, education and religion as factors in its making. Judge Sylvester Dana, son of a minister, now in his ninetieth year, gave interesting—some amusing—reminiscences of the early ministers in the Connecticut valley who were his father's guests. Two hymns written for the occasion by the pastor and Rev. N. F. Carter were sung.

Saturday afternoon the pastor and pastor emeritus, Rev. George H. Reed and Dr. Franklin D. Ayer, assisted by descendants of earlier pastors, held a largely attended reception.

Sunday was the great day of the feast. The pastor gave a commemorative discourse, emphasizing our indebtedness to the past, and the dependence of its heritage on our fidelity. A paper on Rev. Asa McFarland, third pastor, written by his grandson, was read by his granddaughter. Dr. Ayer, in answer to the question, What has this church been and done in this community? convincingly proved that no apology was needed for its existence or work. Rev. G. H. Dunlap of the East Church felicitously spoke of the fellowship of the mother church and her four daughters. Excellent organ and vocal music was interspersed.

Rev. Mary Baker Eddy received baptism in this church, and in response to an invitation to attend the anniversary sent her check for \$500. An exhibit of the early church records and other documents, with various old-time relics, added interest.

C.

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B. Fay Mills's Church of the Zeitgeist

BY REV. W. H. DAY, LOS ANGELES

Rev. Benjamin Fay Mills has started a new denomination in Southern California. "The Fellowship," as it is called, is to be the "Church of the Zeitgeist." It is to be religion strictly up-to-date. Second-hand or outworn ideas will have no place. It is to meet the demands of the spirit of the time. This movement presents peculiar attraction to those who have reacted most radically against unreality in conventional religion, but seems to be weakened by a light valuation of the religious experience of the past.

This Church of the Zeitgeist believes that the religion of yesterday was too dogmatic. It will have no creed, unless Professor Dolbear's words, "I believe in goodness," be considered to supply the basis of thought. It accuses church members of being too zealous about relations to God, and careless about just relations with men. Its great purpose will be to encourage "trustful and unselfish living." It sees in Sunday schools weak institutions for the memorizing of passages from an obsolete Bible. To selected passages in the prophets and the teachings of Jesus the Fellowship adds Sunday school classes for the study of Emerson. Pew rentals have been means of encouraging caste. Seats will be assigned with no reference to the contributions of a member.

Churches have been disgraced by being in debt. The Fellowship expects to meet its obligation because each who maintains his membership must have interest enough to pay a stated sum for its support. It may be one cent a week or twenty-five dollars a month. Abuses have arisen because churches exclude people who desire to unite with them. In the Fellowship a member elects himself; he authorizes the signing of his name to the constitution and makes a pledge to the organization. The church roll coincides with the subscription list and keeps itself, for he who does not pay his pledge is considered to have withdrawn his name. It has a very complete business organization, with its three ministers, many stenographers and clerks. The publication of a magazine and books and leaflets demands the labor of many hands and heads.

This Church of the Zeitgeist seeks to apply the Law of Love by being Good Samaritan to many classes of men, by putting into practical use the word "Fellowship." It has committees for visiting and helping the sick, jails, detention home and hospitals, and for assisting in day nurseries.

Along educational lines there are week-day classes such as are conducted in the Y. M.

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A drink of water won't give a flesh-poor horse new strength; neither will a coat of paint make a tumble-down house weather-proof. If your strength is at low ebb, digestion poor, nerves weak and blood poor, you want something to make new blood and build up new strength and tissue. Scott's Emulsion is the best available remedy for enriching the blood and giving new strength to the body. It's a great flesh builder, a valuable and reliable repairer of all wasting. Scott's Emulsion is nourishment; it doesn't patch up, it rebuilds.

C. A.; a children's church and the Academy, where all under sixteen years will learn ethics, the Old Testament stories and the life and teachings of Jesus. The Lyceum studies Mr. Mills's exposition of the Sermon on the Mount from the ages of sixteen to twenty one. The College of Religion and Ethics crowns the plan. Here the adult students study Mr. Mills's statement of spiritual philosophy entitled, *The Art of Living*. The Emerson classes are also a part of this department. The initial plans, as printed, are very comprehensive.

This Church of the Zeitgeist appeals to all classes of religious thought. It stands for the composite of all religions; what is common to Judaism, Christianity and the rest is to be received as the truth. The idea of the New Testament that Jesus Christ is the supremely authoritative teacher and person, the Fellowship discards. As illustrating the point of view with reference to the Christ, a statement Mr. Mills is reported to have used before one of his classes will be suggestive:

"I see some of you are wearing as an ornament the emblem which we are accustomed to put over our churches. I suppose the time may come when you will wear a gallows instead; just because some good man died on it. The way of salvation in all religions is by the practice of trust and love. . . . When the *aberglaube*, or extra belief and overlying superstition is removed, this is the essence of Judaism, of Christianity and of every one of the great religions."

The center of the Fellowship movement is not merely its compliance with the tendencies of the Zeitgeist; it is the delightful personality of its founder. Mr. Mills was ordained a Presbyterian minister in 1878. He became a Congregationalist and appears in the *Year-Books* from 1891-93. He preached as an evangelist in most of our large cities, where multitudes were induced to confess Christ. He returned to the cities where he had labored and discovered that all the results were not as enduring as they appeared during a series of crowded meetings. He had tried to gather the crowd and preach to them in accord with the leading of the Holy Spirit, and yet the results seemed unsatisfactory. This, and the growing belief that critical scholarship had thrown discredit upon the accuracy of the New Testament accounts of Christ's life and teachings, led him to give up his old beliefs and to enter the Unitarian ministry.

For a number of years before coming to Los Angeles he was pastor of the Unitarian church of Oakland, Cal. During the first part of his ministry he conducted theater meetings in San Francisco and other places about the bay. After a season or two these were abandoned, and he gave most of his time to the Oakland church. In Los Angeles he preached in the Unitarian church and was thought of for its pastor, but preferred to start a new organization, free from all ties to the past. A large membership has been gathered, and the adherents are scattered widely over the country.

Though Mr. Mills has given up Christ as the corner stone of his new faith, he has expressed himself as believing that religion in America had best be expressed, as far as possible, in the terms of Christianity, has enforced absolute loyalty to the Sermon on the Mount, and has refused to depart from the spirit of the Master in his dealings with others. He has shown that the ideas of Jesus are not superseded, though he cannot reverence the Giver of the ideas as he once did. Those who know him best feel sure that his new departure is a sincere attempt to find ultimate religion, and to live it as well as speak it.

To those convinced that in Jesus Christ we discover the most perfect vision of God and the highest character for man, the practical dethroning of the Nazarene from the supreme place in this new temple of religious thought will be a disappointment.

Lafayette College receives \$100,000 from Ralph Voorhees of Clinton, N. J.

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In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

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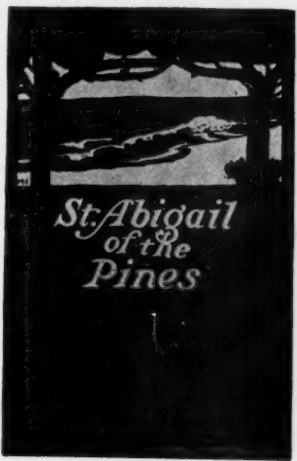
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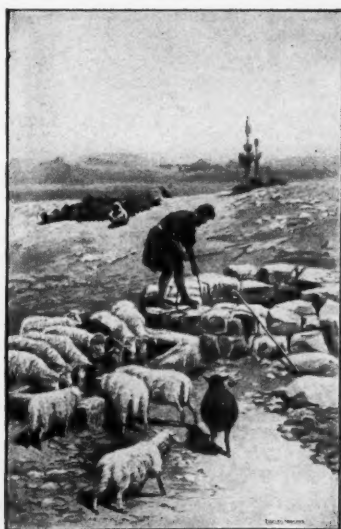


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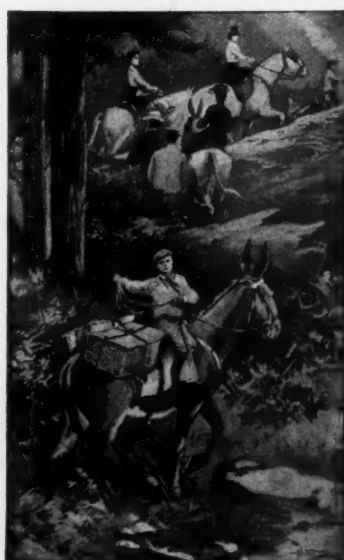
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